

AN ACCOUNT OF THE DIFFERENT EXISTING

## SYSTEMS OF SANSKRIT GRAMMAR

BEING

THE VISHWANATH NARAYAN MANDLIK

GOLD MEDAL PRIZE-ESSAY FOR 1909

BY

SHRIPAD KRISHNA BELVALKAR, M. A., PH. D.



‘शाचारम्भणं विकारः’

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OF

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### System of Transliteration

अ आ इ ई उ ऊ ऋ ॠ ऌ ए ऐ ओ औ  
a ā i ī u ū ṛi ṛī ḷi e ai o au

क ख ग घ ङ	च छ ज झ ञ
ka kha ga gha ṅa	cha chha ja jha ṇa
ट ठ ड ढ ण	त थ द ध न
ṭa ṭha ḍa ḍha ṇa	ta tha da dha na
प फ ब भ म	य र ल व श
pa pha ba bha ma	ya ra la va śa

ष स ह ल  
sha sa ha la

Visarga — h ; Nasalized ऋ as in संयम — m

Nasalized वृ as in सीमांसा — n

## PREFACE

The following essay (with the *nom de plume* वाचारम्भदे विकारः) was offered in competition for the Vishwanath Narayan Mandlik Gold Medal of the University of Bombay. It was approved by the Judges with the remark: It deserves to be printed, as it collects together a great deal of interesting historical information. It is now accordingly published with the kind permission of the University of Bombay.

In preparing the essay I have utilised the labours of most of the previous workers in the field, to whose writings I have given constant references in the foot-notes. I also enjoyed the exceptional advantage of having at my disposal the entire Government Manuscripts Library at the Deccan College, Poona, and was in fact, at the time of writing this essay, actually engaged in preparing a Descriptive Catalogue of the grammatical works in that Library.

As the title indicates, it is an essay—a mere tentative attempt—and not a profound treatise; and I have thought it worth while printing it merely because, as far as I know, no work of the kind, covering exactly the field of this essay, has so far appeared. In the 'Grundriss der Indo-Arischen Philologie' there was to appear a work which would have made the writing of this essay superfluous, but apparently nothing has come of it so far.

I have made a few necessary changes in the essay as it was originally submitted, especially in the light of some kind suggestions received from Professor Hari Mahadeva Bhadkamkar of the Wilson College, Bombay, and from Professor Vaijanath Kashinath Rajwade of the Fergusson College, Poona, who were appointed judges for the essay. My old and honoured teacher, Professor K. B. Pathak, had also the goodness to read the essay through and point out certain inaccuracies of fact and statement, for which I am deeply grateful to him. For the most part, however, the

essay remains just as it was written in 1909 with the exception of the Chronological Conspectus and the General Index, without which no published work of this nature could be regarded as complete.

I do not, of course, expect that the essay would be entirely free from mistakes both of omission and of commission. New facts are coming to light every day ; and even of facts that have been already known, it is too much to hope—so numerous are the workers in the field and so scattered their writings—that I have taken into consideration all, or even the most important all. I would most thankfully receive, therefore, any corrections or suggestions for improvement. I only hope that the essay contains enough to justify its publication in this present form.

POONA,  
November 1914.

}

S. K. BELVALKAR.

*Postscript:* Little did I expect, when I wrote the above in November last, that one of the judges for the essay—Professor H. M. Bhadkamkar of the Wilson College, Bombay—would not live to see it in print. But it is the unexpected that has happened. Professor Bhadkamkar took a genuine interest in me and my work, and by writing this *postscript* I wish to keep his name permanently associated with what is—though not the first—yet one of the earliest fruits of my literary activity.

DECCAN COLLEGE, POONA,  
15th July 1915.

}

S. K. BELVALKAR.

## AN ACCOUNT OF THE DIFFERENT EXISTING SYSTEMS OF SANSKRIT GRAMMAR

### 1. Grammatical speculations in India: Their extent and value.—

It would be hardly an exaggeration to say that in no other country has the science of grammar been studied with such a zeal and carried to such a perfection as it has been in India. Even a bare catalogue of the names of grammarians ancient and modern and of such of their works as are still preserved to us can amply bear out the truth of this assertion. On the lowest calculation there are yet current in various parts of India nearly a dozen different schools of Sanskrit grammar, at least three hundred writers in the field including those that are known to us only from quotations, and more than a thousand separate treatises original as well as explanatory. And it is not merely the quantity—for that need not be a source of unalloyed pride to any people—but the quality of the work produced that has won for it a recognition and an honorable mention even at the hands of the rigorously scientific philologists of our own day, who are not ashamed to own their obligations to works and authors of over twenty-five hundred years old.

### Early grammatical speculations

2. Grammatical speculations in the Vedas.—The earliest speculations of a grammatical nature are to be met with in the later portions of the R̥gveda itself; for, even if we condemn Patañjali's explanation (Mahābhāṣya: Kielhorn, Vol. 1, p. 3) of चत्वारि शृङ्गा by नामाख्यातोपसर्गनिपाताः or his explanation (Ibid. p. 4; R̥gveda viii. 69. 12) of सप्त सिन्धवः by सप्त विभक्तयः as being too subtle for the Vedic  
1 [ Sk. Gr. ]



bards,<sup>1</sup> still passages, such as Rîgveda x. 125 or Taittiriya Samhitâ vi, 4. 7. 3, already evince the consciousness that the study of the forms of speech is of sufficient importance to be pursued by itself independently of the dealings between men and men which are rendered possible by them. It is not, however, necessary for our purpose to put together all the Vedic passages that have or can be made to have a grammatical significance. Suffice it to say that the available data do not warrant the supposition that the 'Seers of the Mantras' had made any considerable advance in the science of grammar. Indeed, it was not their business to do that. To observe the silent or violent workings of Nature and to record in fitting verse the feelings and thoughts awakened by their contemplation was enough to employ all their leisure hours. Philosophy arises only when the harmony of life is disturbed from within (or from without) so that the old child-like faith in the world and its laws becomes no longer possible ; and grammar is a species of philosophy.

The study of grammar receives a sudden impetus when one form of speech comes into close contact with another and a different form. Thus, for example, the discovery of Sanskrit by modern Europe has created a revolution in the science of philology, just as, in ancient times, the Roman conquest of Greece and, later, the discovery of Greek after the fall of Constantinople led to equally momentous consequences in the development of thought.—The same result is also produced when in course of time there arise inevitable dialectical peculiarities *within* a language. These are either a consequence of the impact of the different races one of which conquers and dominates over the rest,<sup>2</sup> or they may be due

1 Compare Tantra-vârtika, Benares edition, p. 216.

2 Until the Greeks began to teach

their language to the Romans, Greek grammar made little progress.

to a change in the climatic conditions—to the people having migrated from one place to another and modified their expressions and articulations in the course of their journey. Something of this sort must have happened when the ancient Sanskrit diverged into the different forms of Prākṛit, and we are probably to explain in the same way the considerable difference that is observable in the language of the Brāhmaṇas when contrasted with that of the ancient Saṃhitās.<sup>1</sup>

3. *Grammatical speculations in the Brāhmaṇas.*—When we come to the Brāhmaṇic speculations on the nature and meaning of the utterances of the ancient sages, we find that they have already lost any living touch with the old form of the language. Old forms and old words as also old ideas had grown obsolete giving place to newer, less poetic and more practical ones.<sup>2</sup> Since, however, the Sacred Scriptures (the Vedas) were composed in the older form of the language, and since, for various reasons, it was deemed necessary to preserve intact from generation to generation the inherited stock of Vedic poetry, attention came naturally to be focussed upon the peculiarities of that form of the language, and this was the beginning of grammar proper.

The main interest of the Brāhmaṇas, however, was sacerdotal. They busied themselves with the details of the ritual and tried to discover—or invent—a rational, that is to say, a mythological justification for every act of the priest and every element of the sacrifice. If they discussed questions of grammar or phonetics at all, they

1 Dr. Burnell in his essay on the Aindra school of Grammarians notes, "without some contact with foreign peoples, and bitter disputes among religious sects at home, such high-

ly developed enquiry into language as Pāṇini's treatise displays is contrary to all experience."

2 Compare the Arctic home in the Vedas, p. 230.

came in mainly by way of illustration, or because no other equally cogent explanation of the *Saṁhitā* passage in question was at hand. We cannot make much capital out of their stray and half poetic utterances.

4. *Grammatical speculations in allied works.*—It was in the next period that the study of grammar *as a science* was taken in earnest. This was the period when the scattered hymns of the Vedas came to be collected into family-books and elaborate rules were framed for the regulation of the *parishads* or *charaṇas*.<sup>1</sup> To help students in their task there also came into being about the same time various manuals on phonetics,<sup>2</sup> which dealt with letters, accents, quantity, pronunciation, and euphonic rules. In course of time the retentive faculty came to be cultivated to an extent which is without any parallel in the history of the world. A further advance was made by the constitution of the *Padapāṭha*, commonly ascribed to Śākalya, which resolved the euphonic combinations and gave each word, each member of a compound, each prefix of the verb, as also each suffix or termination of the noun separately. The stock of grammatical notions familiar to this stage of development, though not very large, is already sufficient to indicate the earnestness of the search for truth.

5. *The predecessors of Yāska.*—We are not yet certain when the art of writing came to be invented—or introduced—in Ancient India. It was certainly much earlier than what Max Müller once believed it to be.<sup>3</sup> Whatever that period might be, it must have been prior to the production of the *Prātisākhya* literature; and by this we

1 See Max Müller's *History of Ancient Indian literature*, 2nd edition pp. 128, 187, &c.

2 Cp. *Teittirīya Āraṇyaka*, vii. 1.

3 *History of Ancient Indian Lite-*

*ature*, p. 520. Compare on the subject Bühler's contribution to the *Grundriss der Indoarischen Philologie*, especially page 18.

mean not the Prātiśākhya in their present form—which are post-Pāṇiniya and pre-suppose much of his terminology—but in some earlier form, and under whatever other names they may have been then known.' The contributions which these prototypes of our present Prātiśākhya made to the science of grammar can now, in the absence of any really representative works of that class, be merely guessed at. If the nature and contents of our existing Prātiśākhya literature can safely be made the basis of any inference, we may suppose that these earlier treatises 1. classified the Vedic texts into the four forms of speech known to Yāska ; 2. framed and carefully defined some of the primitive<sup>2</sup> sañjñās or technical terms ; and 3. possibly also made some more or less crude attempts to reduce the words to their elements and explain the mode of their grammatical formation. The really creative period of this science is just this. Had there been for this period any works extant, they would have shown us Yāska in the making, as Yāska himself, to some extent, shows us Pāṇini in the making. It is a great pity, therefore, that the period should be all blank to us. Since, however, these tentative sallies of the earlier authors were not probably definite enough to constitute a *system*, and since we have here to treat of *systems* of Sanskrit grammar, we must next pass on to Yāska<sup>3</sup>, who, although a philologist and not a grammarian as such, can for our purpose be regarded as forming the link between the primitive Prātiśākhya type of spe-

- 1 Goldstücker, Pāṇini : his place in Sanskrit literature, pp. 183 and ff. ; Reprint of the same by Pāṇini office, pp. 141 and ff.
- 2 Primitive : those namely that Pāṇini pre-supposes and uses without explaining them. Dr.

Barnell would call these the terms of the Aindra School of Grammarians.

- 3 Yāska calls his own work a complement to grammar :  
व्याकरणस्य सात्त्विकम् ।

culation on the one hand, and the later Pāṇiniya mode of thought on the other.

6. Yāska's Nirukta : Its date.—In a memorable passage Yāska himself roughly indicates the course of the development of Vedic studies before his time, and, reflecting the achievements made upto his days in the sciences of grammar and philology, contributes his own quota to the same. The passage has been variously interpreted, but the explanation given below may be found perhaps as acceptable as any other.<sup>1</sup> It mentions three distinct periods of intellectual development corresponding roughly to sections 2-5 above. Unfortunately the time of Yāska is by no means yet certain. It depends for the most part, on the date that is to be assigned to Pāṇini, between whom and this great writer at least a century, if not more, must be supposed to have elapsed in order to account properly for all the advances<sup>2</sup> in the matter

- 1 साक्षात्कृतधर्माण कषयो यधुवुः । { These are the original "Seers of Mantras".
- उपदेशेभ्योऽसाक्षात्कृतधर्म्य उप- { These correspond to the authors of the Brāhmaṇic speculations; possibly also to the compilers of the family-books.
- उपदेशाय ग्लान्तोऽपरे विस्मय- { These are the authors of the Pada-pāṭha, the Nighaṇṭu, and other allied works, including possibly the prototypes of our modern Prāśākhya.
- गायेर्न मन्त्रं समाग्रासिषुः । वेदं च वेदाङ्गानि च ॥

2 Thus, for—	Yāska uses—	while Pāṇini uses—
•Causal	कारित	गिजन्त
Frequentative	चर्करीत	चर्कलकन्त
Desiderative	चिकीर्षित	चक्षन्त
Attribute	व्यञ्जय	विशेषय
Weak termination	निष्ठाविस्थाव	
Denominative termination	नामकरण	{ No one term exists for these.

Similarly Yāska defines (rather derives) सर्वनाम as सर्वाणि नामानि यद्व १, सर्वेषु भूतेषु नमति भञ्जति वा । सर्वभ्यापि । It is

often used by him otherwise than as a technical term of grammar. Compare vi. 6. 8, vii. 1. 2, vii. 1. 5, &c. Again,

and wording of the rules of grammar that are to be met with in the *Ashṭādhyāyī*. We have dealt with the question of Pāṇini's date in another part of this essay, and if that result be accepted, Yāska must be placed about 800 to 700 before Christ.

There are, however, a few facts which seem to militate against the view that Yāska flourished before Pāṇini. The *Sūtras* of Pāṇini nowhere make any provision for the formation of words like अवर्ण, which occurs in *Nirukta* (Bib. Ind. edition, Vol. iv. page 258 &c.). Nor did Pāṇini apparently know Yāska's explanation of ह्यर्वा ( *Rigveda* x. 85.20) by ह्यर्वास्य पत्नी. Pāṇini must, therefore, have preceded Yāska; else how can we account for such omissions in a grammarian of the calibre of Pāṇini? The utter uselessness of these and similar negative arguments can be seen on a closer examination of the instances adduced. To obviate the last of these defects Kātyāyana<sup>1</sup> gives ह्यर्वादिचतायां चाह वक्तव्यः as a *vārtika* to *sūtra* iv.1. 48. Kātyāyana must, therefore, have come after Yāska whose work he here presumably utilises. On the contrary, the first omission is not rectified even by Kātyāyana who gives two *vārtikas* (no. 7 and 8 to vi. 1.89) to explain forms like वण् and वणार्ण but not अवर्ण. This would necessitate the supposition that Yāska came after Kātyāyana. A mode of argumentation which leads to such contradictory conclusions is no safe foundation for

there is a great distance between Yāska's definition of निपात as उच्चात्वेष्टव्यं निपातन्ति and his giving the meanings for each individually, and Pāṇini's classification of them into उपसर्ग when joined to verbs, नति if the root develops into a noun, and कर्मप्रत्ययनीय. Many more similar illustrations could be found.

<sup>1</sup> In Kielhorn's edition vol. ii. p. 220, this is given not as a *vārtika* of Kātyāyana but as a part of the *Mahābhāṣya*. In that case Yāska's explanation of अरण्यानी as अरण्यस्य परनी and his non-acquaintance with *vārtika* 1 to *Sūtra* iv. 1. 49 may be adduced to prove the point at issue.

any chronological edifice, especially when the evidence for Yāska's priority to Pāṇini is so overwhelming.

7. *Nature of Yāska's work.*—In form Yāska's work is a running commentary upon a list of words in five adhyāyas, known as the Nighaṇṭu. The words are all taken from the Veda; the first three adhyāyas arrange them as synonyms, the fourth is a collection of certain difficult words occurring in the Veda, while the last is a list of the names of Vedic deities. Yāska takes these words one by one (in the case of the first three adhyāyas only the more important ones), quotes Vedic passages wherein they are used, and tries to connect them with radical stems and launches into various interesting social and historical discussions in his attempts to trace the later history of these words, always giving references to any conflicting views that may have been held on the subject. Certain general reflections as to the nature and utility of the study of the Vedas, the cosmological functions of the Vedic Gods, and so forth also find their proper place in the work.

That grammatical speculations had sufficiently advanced in the days of Yāska is evidenced even by the list of schools and individual teachers quoted or referred to in the Nirukta,<sup>1</sup> none of whose works have been preserved to us. Yāska already knew, what it required an Aristotle to discover subsequently, viz : the fourfold classification of words, as also the distinction between personal terminations and tense affixes on the one hand, and the primary and secondary nominal affixes on the other. Nay, he definitely formulates the theory that every noun is deriv-

1 These are: आश्रयणः, आश्रयणः,  
आचार्याः, एके, ऐतिहासिकाः, औद्बु-  
रायणः, ओपमन्वयः, और्णवाभः,  
काश्यप्यः, कौटिलिकः, गार्ग्यः, वाल्म-  
कर्मशिराः, तैत्तिरिः, नेव्वानाः, नेव्वाताः,

परिज्ञानकाः, पार्षदादि, मधुः, या-  
शिकाः, पुर्वे याशिकाः, वाष्पयणिः,  
वैष्वाकरणाः, झाकडायनः, लाक-  
पुणिः, झाकलयः, रवीलाटीविः, झादि-  
द्वयकम् ॥

ed from a verbal root and meets the various objections raised against it,—a theory on which the whole system of Pāṇini is based, and which is, in fact, the postulate of modern Philology.<sup>1</sup>

8. Yāska's successors.—Many valuable works on grammar subsequent to Yāska's Nirukta but anterior to Pāṇini's *Ashtādhyāyī* have been irrevocably lost to us; for, it cannot be maintained with cogency that the extremely artificial and algebraic style of the *Ashtādhyāyī* could have been completely evolved by Pāṇini himself in the absence of similar tentative works preceding his. We have got for this the evidence of Pāṇini's own *sūtras*, which use many technical words and formulas without having previously explained them<sup>2</sup>—an omission which, as indicated by Pāṇini at i.2.53-57, is to be accounted for on the supposition that they were too well-known or already sufficiently dealt with in other works to need any exposition at his hands.

Some of these works must certainly have been in existence long after the time of the *Mahābhāṣya*, since we find many quotations from them in later writers. The chief founders of grammatical schools prior to Pāṇini are, Āpīśali and Kāśakṛitsna (compare Pāṇini vi. 1. 92). A rule of Āpīśali<sup>3</sup> is given by the *Kāśikā* on vii. 3. 95,

1 Compare Max Müller's *History of Ancient Sk. Literature*, pp. 161-168.

2 Such as प्रत्यय, प्रथमा, द्वितीया, तृतीया, चतुर्थी, पञ्चमी, षष्ठी, सप्तमी, समास, तत्पुरुष, अव्ययीभाव, बहुव्रीहि, कृत्, तद्धित, &c., occurring respectively in i. 1. 69, ii. 3. 46, ii. 3. 2, ii. 3. 18, ii. 3. 13, ii. 3. 28, ii. 3. 50, ii. 3. 36, ii. 1. 3, ii. 1. 22, ii. 1. 5, ii. 2. 23, iii. 1. 33, iv. 1. 76,

and elsewhere. These could not all have been taken from the *Prātiśākhya* works anterior to Yāska, since some of them appear to be unknown to that author and must have come into vogue since his day. Compare also Pāṇini i. 3. 120, आहने नाञ्जियाम् । where Bhaṭṭoji says, आह्निति दासंज्ञा प्राचाय् ।  
3 आपिशलिस्तुस्तुज्ञम्यगः सार्वधातुका-  
स्तु उगन्सोति षष्ठि

2 [ Sk. Gr. ]



while elsewhere it gives us the information that the grammar of Kāśakṛtsna consisted of sūtras thrown into three Adhyāyas.<sup>1</sup> Kaiyyaṭa on v. 1. 21 actually gives portions of the text of both these grammarians<sup>2</sup>—and this is about all the information that we possess regarding these two ancient grammarians. To later writers like Bopadeva<sup>3</sup> they are probably little more than mere names.

9. The so-called Aindra treatises.—The case stands a little different with Indra or Indragomin. Pāṇini nowhere mentions this name except under the general appellation of 'the easterners'. An oft-quoted passage from the fourth taraṅga of the Kathāsaritsāgara informs us that the school which Pāṇini supplanted was known as the Aindra school, and numbered among its adherents Kātyāyana alias Vararuchi, Vyāḍi, and Indradatta. Hiuen Tsang the Chinese pilgrim, and Tārānātha the Tibetan historian, both relate a similar story, the latter adding that the Chāndra vyākaraṇa agrees with Pāṇini, and the Kālāpa vyākaraṇa with the Aindra. Tārānātha also states that God Kārttikeya revealed the Aindra vyākaraṇa to Saptar- (not Sarva-)varman (compare section 64, below). Further corroborative evidence is furnished by a passage<sup>4</sup> from the Taṭṭiriya-saṁhitā (vii. 4. 7), which speaks of Indra as the first of grammarians. To all this Dr. Burnell

1 Compare the Kāśikā on v. 1. 58, and iv. 2.65 : चिकं काशकुत्सम् । चिकाः काशकुत्साः । Another bit of information about आपिशलिः, which I owe to Professor Pathak, is that he changed the root अस् 'to be' to स. Compare अस्ति सकारमादिष्ठते, in the Mahābhāṣya on i. 3. 22. Jinendrabuddhi and Śākaṭyāyana (i. 4. 38) supply आपिशलिः as

the subject of आदिष्ठते ।

2 आपिशलिः काशकुत्सयोस्त्वग्रन्थ इति वचनादन्वयः प्रतिषेधाभावः ।

3 Compare, इन्द्रग्रन्थः काशकुत्सनापिशली शाकटायनः । पाणिन्यमरजैश्च । जयन्त्यष्टादिशाङ्गिकाः ॥ from Bopadeva's Mugdhabodha.

4 यस्मै पराच्यव्याकुताञ्जन् । ते देवा इन्द्रमनुष्यकिमां नो वाचं व्याकुर्वन्ति । ..... । तानिन्द्रो मध्वतोऽयकन्य व्याकरोत् ।

further adds that the Tolkappiyam, one of the oldest Tamil grammars, represents itself to be full of the Aindra system, and was read in the Pāṇḍya King's assembly and there met with approval. This Tolkappiyam is closely related to Kātantra, to Kachchāyana's Pāli grammar, and to the Prātiśākhya, all of which are to be regarded as treatises belonging to the Aindra school of grammarians. The conclusion<sup>1</sup> which Dr. Burnell reaches is that the 'Aindra was the oldest school of Sanskrit grammar, and that Aindra treatises were actually known to and quoted by Pāṇini and others, and that Aindra treatises still exist in the Prātiśākhya, in the Kātantra, and in similar works, though they have been partly recast or corrected.' And again, 'the Aindra treatises belong to a system older than Pāṇini's, though there is perhaps reason to believe that not one of them is, as a whole, older than the grammar of the last.'

That the technical terms used by the so-called Aindra treatises are connected with one another and are, further, simpler and more primitive than those of Pāṇini is quite evident ; and on this ground it is not unlikely that they represent a school of grammarians prior to Pāṇini's. But since, besides the Aindra, we have at least two other schools also older than Pāṇini, it will not do to put down every one of these saṅjñās as belonging to the Aindra school, seeing that we have no information regarding the saṅjñās of the other two. In the present state of our knowledge, the fact that the Aindra school is nowhere quoted by name either in Pāṇini or Mahābhāṣya or Kāśikā should point to the conclusion—also endorsed by Keilhorn—that the Aindra school is post-Pāṇiniya in date, though pre-Pāṇiniya in substance. Possibly it may be no other than the Kātantra school

<sup>1</sup> Compare his Essay on the Aindra school of grammarians, *passim*.

which belongs to the early centuries of the Christian era.

Any further details regarding the grammatical efforts earlier than Pāṇini it is not possible to give. All that we can do is, following Yāska and on the basis of references occurring in Pāṇini, Kātyāyana, Patañjali, and the earlier Prātiśākhya and Brāhmaṇas, to frame a tabular statement of the schools and teachers with the tenets peculiar to each. A beginning towards one is made in Dr. Burnell's essay quoted before, where only the names of the teachers—some of them later than Pāṇini—are given.<sup>1</sup>

### The School of Panini

10. *The School of Pāṇini.*—The work which brought to a focus these tentative efforts of the early grammarians<sup>2</sup> and by its accuracy and thoroughness eclipsed all its predecessors, dominating the thoughts of generations of thinkers even to present times, is the *Aśṭādhyāyī* of Pāṇini. It stands—and it will always stand as long as Sanskrit continues to be studied—as a monument at once of encyclopedic research and technical perfection. The work is also interesting in that it is probably the oldest surviv-

1 A few instances are also collected in *Indische Studien*, iv. p. 76. Compare also *History of Ancient Sanskrit Literature*, p. 160.

2 In his *sūtras* Pāṇini refers to the Northern and the Eastern schools of grammarians and to the following ten individual authors: आपिशलि, काश्यप, गार्ग्य, गालव, चाक्रयर्मण, भारद्वाज, शाकटायन, शालिष्य, सेनक, and ह्योदायन. It would not be far from the truth to assume that

in one way or another Pāṇini's work was an improvement upon those of his predecessors. Some of them may have confined their attention merely to the Vedic and some to the post-Vedic Literature, or, treating of both, must have given less attention to current speech and more to the scriptures. The *Vedānga* spoken of by Yāska must be such a treatise and not the *Aśṭādhyāyī*.

ing specimen of that type of literary activity which found expression in the aphoristic style.<sup>1</sup>

11. *Pāṇini's date.*—The question about the age of this greatest of grammarians is by no means yet settled, or even on the way of being settled. The late Dr. Peterson was inclined to identify him with his namesake, Pāṇini the poet, quoted in Vallabhadeva's *Subhāshitāvali* and elsewhere, and to place him 'at a date much later than that ordinarily accepted,' that is, about the beginning of the Christian era.<sup>2</sup> The identification of Pāṇini the grammarian with Pāṇini the poet was also accepted by Pischel, who however assigned to him the date cir. 500 before Christ. The question 'how far Pāṇini will eventually have to be brought down from the date now accepted for him, or how far it may be, on the contrary, advisable to push into remoter antiquity the lyrical poetry of Northern India' is finally left undetermined by Dr. Peterson.<sup>3</sup>

According to this view it would appear that the two well-known references to the *ākhyāyikā* called *Vāśavadattā* occurring in the *Mahābhāṣya* (vol. ii, p. 284) are to be taken as chronologically in touch with the celebrated romance of Subandhu, a writer of the seventh century. This will leave not even a century between Patañjali and Bhartṛihari the author of the *Vākyapadiya*. How in that case we are to account for the vicissitudes in the text of the *Mahābhāṣya* as recorded in the latter work<sup>4</sup> and in the *Rājatarāṅgiṇī*<sup>5</sup> one is at a loss to say. Since the recent discovery of Bhāsa's *Svapna-Vāśavadattam*, which probably was based upon an earlier epic or *ākhyānaka*,

1 That the *sūtra*-form was not new in Pāṇini's days is evident from the *sūtra* v. 1.58 : संख्या-  
याः संज्ञासकृदुच्चार्यमानेषु ।

2 See his Report on the search of Sk. Mss. for 1882-83, pp. 39ff.

3 Introduction to the *Subhāshitāvali*, p. 58.

4 Towards the end of *Kāṇḍa* ii.

5 Compare 1.176 ; See also Indian Antiquary, vol. iv. p. 107.

we are no longer required to connect Patañjali with Subandhu.

Weber and after him Max Müller put Pāṇini down to about 350 B. C., thereby making Pāṇini almost the contemporary of Kātyāyana the author of the *vārtikas* to Pāṇini's *sūtras*;<sup>1</sup> and this opinion obtained for a time, until it was assailed by Drs. Goldstücker and Bhandarkar who have succeeded in proving that Pāṇini cannot have flourished later than B. C. 500. Goldstücker went much farther: he maintained that 'within the whole range of Sanskrit literature, so far as it is known to us, only the *Saṁhitās* of the Ṛik, Sāma, and Krishna-Yajus, and among individual authors only the exegete Yāska preceded Pāṇini, and that the whole bulk of the remaining known literature is posterior to him.' This position in an exaggerated form has been stated at length by Pandit Satyavrata Sāmaśramī, in the introduction to his *Nirukta*, making Yāska also a successor of Pāṇini. The date he assigns to Pāṇini is cir. 2400 before Christ.

Conclusions of this kind it was once the fashion to brush aside as carrying the starting point of Vedic chronology much farther than there was any warrant for it. Since, however, recent researches into the antiquity of

1 History of Ancient Sanskrit Literature, as quoted by Goldstücker in his note 91, p. 80 (Reprint, p. 60) of Pāṇini, His place &c.

2 Goldstücker, *loc. cit.*, p. 243 (Reprint, p. 187). This view of Goldstücker, however, is not strictly accurate. Pāṇini must have known some form of the *Gṛihya* and the *Dharma sūtras*. In his *sūtra* iv. 4. 71 Pāṇini mentions prohibited places or times for study:

अध्यायिन्विश्रकात्. Patañjali in the *Mahābhāṣya* (vol. ii, p. 386) explains what prohibited places (*संज्ञान*) or times (*अमावास्या* or *चतुर्विंशी*) are meant. These prohibitions are embodied in works of the *Gṛihya* or *Dharma sūtra* type, and Pāṇini must be thinking of some such works existing in his days. I owe this note to Professor Pathak.

the Vedas have done much to throw a doubt over the starting point for Ancient Indian Literature accepted by Professor Max Müller and other writers, the best thing, in the absence of any positive evidence, is a suspension of judgment. In another place (pp. 6-7) we have given reasons for agreeing with Goldstücker in accepting the priority of Yāska over Pāṇini. Perhaps 700 to 600 B. C. would be as near an approximation to Pāṇini's time as, in our present state of knowledge, or rather want of knowledge, we are likely to get.

12. The view that Pāṇini cannot be placed before B. C. 350 examined.—The fact that Pāṇini in iv. 1.49 (इन्द्रवरुणमयं सर्वं ददतृ-  
शुद्धिमाख्यययनमातुलाचार्याणामासुः) mentions Yavanas (and the female formation Yavanāni from the stem) has led most western scholars to put down Pāṇini to a date not earlier than B. C. 350. The underlying assumptions are : i. that 'Yavanas' can designate none but the Ionian Greeks, and ii. that India did not have her knowledge of 'Yavanas' prior to Alexander's invasion, B. C. 327. Now regarding point i. the late Dr. Rājendralāl Mitra in his 'Indo-Aryans' gave ample evidence to prove that for no period of Indian history could we be quite certain that the word Yavana necessarily designated the Ionian Greeks. But even if we agree to waive this consideration for the present, point ii. is by no means a settled fact. The 'v' sound in the word 'Yavana' represents an original digamma (ʔ) in Greek ; and as the digamma was lost as early as B. C. 800, the Sanskrit word 'Yavana' must be at least as old as the ninth century before Christ. The Ionians appear in history long before B. C. 1,000 and it is not at all improbable that the Indians knew them, as well as their neighbouring races,—such as Assyrians (असुर-असुर-असुर्य), Skythians (शक-शकस्थानीय), Medes (मद-मेद-मदन), Persians (पारसीक), Parthians (पल्लव), etc.—perhaps centuries before Alexander's invasion. At any rate if Indian troops are

known to have formed part of the army of Darius in the battle of Plataeæ (B. C. 479), India's knowledge of the Greeks can go back to the middle of the fifth century before Christ. The fact is—and scholars are just beginning to recognise it—that we have been too hasty in condemning the Pauranic accounts of the frontier tribes and races (*e. g.* those in the Vishṇupurāṇa or in the Mahābhārata, Bhīṣmaparvan, Chap. xi) as purely imaginative fabrications. We have so far altogether ignored the extensive commerce and interchange of ideas that went on between the Indian Aryans and their brethren beyond the frontiers as far as the Mediterranean—and this long before B. C. 400. So much so that when other independent proofs vouch for the antiquity of an author (in the case of Pāṇini we shall discuss these proofs presently) the burden of proof rests with the person who maintains that some specific reference in that author belongs to a later and not to an earlier time, when, so far as facts go, the reference might just as well be to an earlier period.

Nay, more. In this particular case Pāṇini's reference must certainly belong to the earlier period. Compared with Kātyāyana's knowledge about the Yavanas that of Pāṇini is very slight. Pāṇini did not know that the Yavanas had a script of their own (comp. यवनाद्विप्राय, Kātyāyana's vārtika 3 to iv. 1.49), or at least in his time there was no current Sanskrit word for that script. Nor was the fact that the Yavanas had a native-place and a kingdom of their own sufficiently known to Sanskrit literature, as is evidenced by Kātyāyana's vārtika कम्बोजादिभ्यो लुभचनं चोडावर्धः i. e. चोडाकडेरल(शकयवना)वर्धम् to iv. 1.175—supposing of course that शक and यवन form a genuine part of the कम्बोजादिगण. Such slight acquaintance with the Yavanas, therefore, as Pāṇini betrays cannot have belonged to a time subsequent to Alexander's invasion.

But there is also independent evidence to prove that Pāṇini lived before Alexander's invasion. The internal evidence which compels us to presuppose at least a couple of hundred years between Patañjali and Kātyāyana, and Kātyāyana and Pāṇini—an evidence which even Vincent Smith finds himself compelled to accept (Early Hist. 3rd. ed., p. 451, note 4)—has been indicated in note 1, page 28 below. The most important of external evidence that has been lately brought forward (by Mr. Vishvanāth Kāshināth Rājāvāde in the 'Kesari' for 30th August 1910) is Pāṇini's mention of the town Sangala (Gr. Sāngala, Sk. Sāṅkala) in the sūtra सङ्कलदिभ्यश्च (iv. 2. 75). Pāṇini derives the name of the town from the proper name Saṅkala. Sāṅkala is a city completed by (Prince?) Saṅkala. This city Alexander razed to the ground as a punishment for the stout resistance of its defenders (Vincent Smith, loc. cit., page 75), and Pāṇini could not have thereafter spoken of it in the manner in which he does. Pāṇini, therefore, must have lived before Alexander's invasion.

Another independent evidence is furnished by the sūtra पश्चादिगोषियादिभ्योऽणञौ (v. 3.117). Here the Parsus or the Persians (and the Asuras or the Assyrians) are mentioned as an आशुपजीविसंघ or an organization of mercenary fighters, similar to the Greeks of the fourth century B.C., or the Germans of the seventeenth century. The Persians were blotted out as a political power in B. C. 329, and the Assyrians in B. C. 538. Pāṇini's references to these people belong, therefore, probably to a time anterior to these dates.

Lastly, reverting once more to Kātyāyana's vārtika to iv. 1.175, if the word शक forms a genuine part of the कम्बोजादिगण, it will be necessary to suppose that Pāṇini did not know that the Śakas or Skythians had a country or a kingdom of their own. Now the first King of the 3 [ Sk. Gr. ]



Skythians was Deioces (दिदोक्स) whose date is cir. 700 B. C., and Pāṇini must have lived before B. C. 700 or at least not long after that date.

It is of course conceded that none of these arguments are decisive taken singly. Alternative suppositions could be made to explain away some of these facts. Thus Pāṇini may conceivably mention the city of Saugala even after its destruction by Alexander. The Persians and the Assyrians might have turned into mercenary soldiers after the loss of their independence. And in the case of the कथोजातुकु sūtra, since Patañjali in his gloss on Kātyāyana's vārtika does not mention the Śakas or the Yavanas, the two words may not possibly form a genuine part of Kātyāyana's addition, and consequently no cogent argument could be based on that circumstance,—waving the alternative possibility of Pāṇini having at times made mistakes. Finally, it is not altogether impossible that the sūtras on which our arguments for Pāṇini's antiquity are based, were taken over by Pāṇini bodily from some of his predecessors, just as, contrariwise, the sūtras from which his modernity is inferred (especially the word यवन in sūtra iv. 1.149) were later interpolations. But in that way anything is possible and we would be reduced to speechlessness.

The upshot of all this is that there is nothing in Pāṇini's Ashtādhyāyī that is inconsistent with his having flourished in the seventh century B. C., and this negative conclusion is all that I am content to reach for the present, leaving the burden of proof with those who wish to maintain the contrary.

13. Known facts about Pāṇini's life.—As differing from himself Pāṇini mentions (v. 3. 80, vi. 2. 74, etc.) a school of Eastern grammarians, and in later literature he is also known by the name Śālāturiya<sup>1</sup> which is probably derived

<sup>1</sup> शालातुरीयशकदाह्नजबन्धुगोमी &c, from यणरत्नमहोदधि stanza 2.

from his native place. Cunningham has identified Śālātura with the present Lahaur in the Yusufzai valley. In the days of Hiuen Tsang the valley was known as Udyāna and Śālātura was a prosperous town. To-day it is an obscure deserted village in the North-western Frontier Province, near Attock. In his *Mahābhāṣya*<sup>1</sup> Patañjali gives another bit of biographical information about Pāṇini whom he calls दक्षिपुत्र. Dākshī then was Pāṇini's mother. The *Kathāsaritsāgara* (taraṅga 4) makes Pāṇini a contemporary of Kātyāyana and Vyādi and Indradatta, along with whom he studied at the house of उवाचय ऋषे. Not succeeding in his studies Pāṇini practised penance and received from God Śiva the fourteen *pratyāhāra* sūtras. The story about his death from a tiger<sup>2</sup> as recorded in *Pañchatantra*, if based on fact, may or may not refer to our Pāṇini. And this is about all that we know of Pāṇini's personality.

14. Character of Pāṇini's work.—Pāṇini's work consists of nearly four thousand sūtras thrown into eight adhyāyas of four pādas each : hence its name *Aṣṭādhyāyī*. The text of the sūtras has come down to us almost intact. A doubt exists as to the genuineness of only five<sup>3</sup> of these sūtras, and that is because they are given in the *Mahābhāṣya* as *vārtikas* to the sūtras just preceding them. When we say that the text has been preserved intact, it is not meant that it is exactly as we find it in any of our current editions. The late Dr. Kielhorn drew attention<sup>4</sup> to the

1 सर्वे सर्वपददेशा दक्षिपुत्रस्य पाणिनेः।  
Kielhorn's ed. vol. i. p. 75.

2 सिंहो भ्याकरणस्य कर्तृरतस्त्वाप्याज्  
विषात् पाणिनेः। *Tantra* ii, stanza  
33.

3 Namely, two between iv. 3.131  
and 132 and v. 1.36, vi. 1.62,  
and vi. 1.100,—the last three  
being given in the *Mahābhā-*  
*ṣya* as *vārtikas* to the sūtras  
immediately preceding. The

tendency to regard as sūtra  
what is given as *vārtika*, and  
*vice versa*, has created some  
confusion in the exact enu-  
meration of the sūtras. The whole  
matter needs to be critically  
studied. Compare Goldstücker  
page 29 (*Reprint*, p. 21), note  
28.

4 *Indian Antiquary*, volume xvi,  
page 179.

fact that the text of the sūtras has not received from the editors all the care that is necessary. All that we mean is that with sufficient pains we can restore from the vārtikas and the Mahābhāṣya the exact words as they were used by Pāṇini himself. Changes have been suggested in more than one place by more than one writer, but they were not actually made until after the times of Chandragomin, the Kāśikākāras, and subsequent writers.

Pāṇini has discussed his entire subject in a manner which is very simple in outline, could we but once grasp it, but which has proved very complex in execution. We may conceive of it in some such way as the following.

Analysing language—and this is what vyākaraṇa literally means—the first element we reach is a sentence, which again consists of a verb in the various tenses and moods, and a number of substantives in case-relations to each other. [The indeclinables we do not count for the present; they are put in towards the end of 1.4.] Now the forms of verbs that we meet in sentences seem to be made up of an original root-stem and a number of pratyayas or endings, and it is these endings that give the verbs their several modal and temporal significances. These endings, we further notice, group themselves into two sets, and some roots take invariably only one of them, others both, while a number of others change from one to the other under certain circumstances. At the outset then, and to get rid of extra complexity, we dispose of these so-called Atmane-pada and Parasmai-pada prakriyās (i. 3).

Turning *pari passu* to the other element of the sentence, having defined a case-relation (i. 4), we notice that there are often in a sentence substantives without any case termination at all. We explain these as the members of a whole which we technically call a samāsa or a compound. The formation and the varieties of these must

first be explained (ii. 1 and 2), before we actually treat of the *kāraṅkas* or case-relations (ii. 3).

Taking up the verbs where we left them, we next, after a few preliminary definitions and other cognate matters (ii. 4 end), deal at length with the formation and the uses of the various tenses and moods; and, while we are still on the subject, we explain what are usually known as verbal derivatives, that is to say, those elements of sentences which, although by reason of their case-endings they may seem to belong to the category of substantives, do yet bear a very close affinity in meaning and formation to the root stems from which they are derived (iii. 1-4).

Now we are free to concentrate ourselves on the noun-element of the sentence. The *Nairuktas* or Etymologists seem to assert that all these nouns are derived from the root-stems, which were the ultimate factors that we reached in our examination of the verb-element of the sentence. Let us examine this theory.

To simplify matters we must, in the first place, dispose of a large number of nouns which are derived from other nouns by the addition of the so-called *taddhita* affixes (iv.1.76—v.4). Then it is that we reach the substantive divested of all external wrappings. But may not there be some changes in the *very body* of the nouns which we can explain? It is only when we have done that (vi.4—vii.4) that we are at liberty to style the residual as 'अव्युत्पन्नानि प्रातिपदिकानि,'—unless, of course, we intend to step outside the rôle of a mere grammarian, as distinguished from a philologist, and try to trace even these back to some more primitive verb-stems. Pāṇini has made his contribution to philology in the form of the *Unādisūtras* (see below, § 16).

This gives us the complete programme of the *Ashtādhyāyī*, and if Pāṇini seems to depart from this in places

it is more for convenience of treatment than for anything else. He begins, as was quite appropriate, with a few definitions and canons of interpretation (i. 1 and 2), and he always takes care to introduce such definitions wherever they are required. Some minor topics usually found included in systematic treatises on grammar, such as the Svāra-prakaraṇa (vi. 2) or the Strī-pratyayas, Pāṇini has attempted to put into the places where they would most fit in, the only prominent exception to the above rule being the Sandhi-prakaraṇa, which may conceivably have as well been placed elsewhere than where it occurs (vi, 1 and viii. 2-4), and which in any case need not have been cut into two halves separated from one another by the whole matter of nearly two chapters. His system of pratyāhāras and his anxiety to secure a maximum of brevity are perhaps responsible for this lapse in regular logical sequence. But barring these paltry exceptions there is no doubt that Pāṇini has succeeded remarkably well in welding the whole incongruous mass of grammatical matter into a regular and a consistent whole.<sup>1</sup>

15. *Technical devices used by Pāṇini.*—The difficulty in understanding Pāṇini comes from the very circumstance which Pāṇini himself perhaps considered as his real advance over all his predecessors, namely his attempt to economise expression where conceivably he could do so

1 I do not wish to conceal the fact that the above topical scheme for the whole of the *Aṣṭādhyāyī* will be found wanting, if tried in details. It would seem as if Pāṇini was working alternately upon the two main aspects of his problem: the nouns and the verbs; and the present arrangement of the sūtras in the *Aṣṭādhyāyī* is the

result of attempting to dovetail the two into a coherent whole, involving in the process many an addition and omission and transposition. It may even be that some sections of the sūtras are post-Pāṇinīya interpolations, just as, contrariwise, other sections of the sūtras Pāṇini may have bodily taken over from some earlier

without being misunderstood. Why Pāṇini should have elected to strain all his nerves to bring about a result which a student of grammar is often likely to regard as the curse of his lot is more than what we can say. His object may have been to give his students aids to memory, or the sūtra-style may have arisen, as suggested by Goldstücker, in the scarcity of the material for writing. In any case we have reasons to assume that the sūtras from the earliest times were accompanied by a traditional explanation of them.

Let us for a moment dwell a little longer on this point and note the various means whereby Pāṇini attempted to secure terseness and brevity of expression. The foremost amongst the devices used was of course that of the *pratyāhāras* or elliptical statements, and of the *anubandhas* or significant endings. The first was effected by means of the fourteen Śiva-sūtras, which, according to tradition, were revealed to him by God Śiva himself by sounding his tabor. As to the second, although the *anubandhas* used by Pāṇini are peculiar to himself, the device does not appear to have been his invention. The practice already existed, and Pāṇini only utilised it to its utmost limits.<sup>1</sup>

The formation of *gaṇas*, by which are meant lists of words which undergo similar grammatical changes, also tended towards the same result. Some of these *gaṇas* are complete and some *ākṛiti-gaṇas*, that is to say, *gaṇas* which do not exhaustively enumerate all the words of a

grammars. But for the intrinsic difficulty of the task and for the fact that we have no extant authority earlier than the *Maṭṭhaśya*, which knows the *Aṣṭādhyāyī* in practically the same form in which we

have it now,—here would be a splendid problem in textual criticism.

<sup>1</sup> Compare *Maṭṭhaśya* on vii. 1.

18 : अथवा पूर्वसूत्रनिर्देशोऽयम् ।  
पूर्वसूत्रेषु वेदवचना न तैरिदं स्कार्थाणि क्रियन्ते ।

class, but rather give merely a few leading types. Pāṇini in his sūtras gives only the first word of a gaṇa and they have hence been considerably tampered with since his times. So, although we cannot be certain whether any one word now found in the Gaṇapāṭha existed in Pāṇini's day, still the bulk of our present Gaṇapāṭha may safely be considered as coming from the hands of the grammarian himself.

The next device to secure brevity was the invention of peculiar technical symbols such as च, च्च, लृक्, श्रु, लृत् &c. Some of these may have been known to Pāṇini from his predecessors, while others were probably of his own creation: Patañjali distinctly tells us that ङि, हु and म were known to him already.<sup>1</sup>

In the framing of the sūtras Pāṇini always scrupulously omitted all such words as may be conveniently supplied from sense or from preceding sūtras. The technical name for this process is *anuvṛitti*, and to secure it he has made some of his sūtras *adhikāra-sūtras*,<sup>2</sup> that is to say, sūtras which have to be repeated, wholly or in part, each time any of the sūtras dominated by it are to be interpreted. Lastly, in portions of the *Ashtādhyāyī* he has so arranged the sūtras that where two sūtras appear equally applicable, that which comes earlier in the order of the *Ashtādhyāyī* must obtain precedence over the one which comes later.<sup>3</sup>

1 Mahābhāṣya on i. 2. 53, and Kaiyyaṭa in the same place.

2 Pāṇini shows that a particular sūtra is an *adhikāra sūtra* by i. the word णक् followed by a word in the ablative case occurring in a subsequent sūtra to which the *adhikāra* is to continue; as in i. 4. 56; 2.

स्वस्तिन—e. g. i. 2.48, where ङि has it; 3. giving a numerical value to some mute letter added to the sūtra; e. g. इ (=2) is supposed to be added to v. 1.30 to show the extent of the *adhikāra*; and 4. व्याख्यान-तो विशेषमतिपक्षिः।

3 Pāṇini viii. 2.1—पूर्वनाप्रसिद्धम्।

There is yet one more device serving the same end which remains to be mentioned and of which so much was made in later grammatical speculations: namely, the use of the *paribhāṣās* or canons of interpretation. Some of them are enunciated by Pāṇini himself, but a larger number he found already current in his day, and so used them tacitly, and the task reserved for later grammarians was to discover what facts in Pāṇini's sūtras imply the use of what particular *paribhāṣās*.<sup>1</sup>

16. *Treatises accessory to Pāṇini's Aṣṭādhyāyī*.— In addition to the *Aṣṭādhyāyī*, Pāṇini put together a *Dhātupāṭha* or list of roots, a *Gaṇapāṭha* or list of words which behave alike grammatically, and *Uṇādi-sūtras* in some form or other. Regarding the first, Pāṇini mentions in the sūtras themselves all the ten classes and even some of their sub-divisions just as they occur in the *Dhātupāṭha*.<sup>2</sup> The *anubandhas* of the *Dhātupāṭha*, further, have the same significance<sup>3</sup> as those of the *Aṣṭādhyāyī*. These facts tend to establish Pāṇini's authorship of the *Dhātupāṭha*. We have already spoken (p. 23 above) about the *Gaṇapāṭha*, which also in the main belongs to Pāṇini.

The question as to the authorship of the *Uṇādi-sūtras* cannot be so easily settled. They are commonly supposed to be the work of Śākāṭyāna on the basis of statements found in the *Nirukta*<sup>4</sup> and the *Mahābhāṣya*,<sup>5</sup> according to which Śākāṭyāna agreed with the वैयकृतमय in deriving

1 For the distinction between the परिभाषासूत्र and the धातुसूत्र and the whole question of Pāṇini's use of *paribhāṣās* see Goldstücker, pp. 106-118 (Reprint, pp. 81-90).

2 Compare i. 3. 1; ii. 4. 72 and 75; iii. 1. 25, 56, 69, 73, 77, 78, 79, 81; iii. 3. 104; vi. 1. 15;

4 [ Sk. Gr. ]

vii. 1. 59; vii. 2. 45; &c.

3 Westergaard's *Radices Linguae Sanscritae*, pp. 342, 343.

4 *Nirukta* i. 4. 1 : नामान्तरावृत्तजानीति ज्ञातव्यमनो वैयकृतमयश्च ।

5 Kielhorn, vol. ii. p. 131 : नाम च धातुजमाह निरुक्तं व्याकरणे ज्ञातव्यं च लोकम् ।



all nouns from roots. Since, however, no work of Śākāṭāyana has come down to us, and since the Śabdānuśāsana which now passes under his name is a comparatively late production (see below, § 52), we cannot say whether this ancient Śākāṭāyana left behind him any work in justification of the views which he doubtless held.

On the other hand the Uṇādi-sūtras exhibit unmistakable marks of Pāṇini's system. They use saṃjñās such as ङस्व, दीर्घ, प्लुत, उदात्त, उपधा, लोप, संप्रसारण, and अन्वय in the same sense in which Pāṇini uses them. The anubandhas of the Uṇādis are also similar to Pāṇini's. This raises a strong presumption that the Uṇādi-sūtras are the work of Pāṇini himself; and it is further corroborated by the fact that Kātyāyana in more than one place takes objection to the technical application of a rule in the Ashtādhyāyī urging that it does not hold good in the case of particular Uṇādi-sūtras—an objection which could not have been urged unless Kātyāyana regarded Pāṇini to be the author of the Uṇādis; for, Pāṇini was not to be expected to frame rules that would hold good in other people's works.<sup>1</sup> There is no reason why we should not accept this conclusion.

We cannot, however, assign all the Uṇādi-sūtras to Pāṇini's authorship, seeing that in some places their teaching runs counter to the Ashtādhyāyī.<sup>2</sup> The probable view, as suggested by Goldstücker,<sup>3</sup> is that the Uṇādi list was first drawn up by Pāṇini, but that it was afterwards modified or corrected by Kātyāyana. The extent of the changes introduced by the author of the Vārtikas must

1 Examples are vii. 3. 50, vii. 4. 13, viii. 2. 78, and viii. 3. 59. In most of these cases Kātyāyana has the remark उणादीनां प्रति-वेधो वक्तव्यः or words to this effect. Patañjali's defence of Pāṇini is throughout ground-

ed on the fact that उणादयोऽव्युत्पन्नानि प्रतिपदिकानि ।

2 Thus, Uṇādi-sūtra iv. 226 goes against Pāṇini vi. 2. 139.

3 Pāṇini, his place &c., pp. 170 (Reprint, 130) and 181 (Reprint, 139).

have been so great as to credit him, in popular tradition, with their sole authorship. Thus Vimalasarasvati,<sup>1</sup> a writer not later than the fourteenth century A. D., and Durgasimha<sup>2</sup> who belongs to the early centuries of the Christian era, both assign the authorship of the Uṇādisūtras to Vararuchi alias Kātyāyana. The poet Māgha, however, seems to look upon the Uṇādis as belonging to Pāṇini,<sup>3</sup> though his words are not quite explicit.

The other works appended to Pāṇini's system probably do not come from him. The *Phit-sūtras* are, by unanimous testimony, the work of Śāntanavāchārya, a writer much later than Pāṇini.<sup>4</sup> The *Śikṣhā* bears on the face of it the stamp of modernness, notwithstanding the fact that a verse from it has found its way into the *Mahābhāṣya*;<sup>5</sup> and the same is true of the *Liṅgānuśāsana*. Regarding the *Paribhāṣhās*, in addition to those given by Pāṇini in his *Ashtādhyāyī* there may have been others current in Pāṇini's time and tacitly employed by him; but no ancient collection of them has come down to us. The *Paribhāṣhās* are usually assigned to the authorship of Vyādi who comes between Pāṇini and Patañjali.

1 In the *रूपमाला*, the India Office Ms. of which is dated 1381 A. D., we find : *उणादिसकुटीकरणाय वररुचिना वृषभेश सूत्राणि प्रणीतानि । तद्यथा । कुवापराजि &c.*

2 He begins his com. on the *कुत्* section of the *Kātantra* with the verse : *वृक्षादिवृक्षी कृदाः कृतिना न कृताः कृतः । कात्स्पर्येन ते सुखा विहृदिमतिवृद्धये ॥* The *kṛts* in this school also include the Uṇādis, as will be seen later.

3 *Sisupālavandha* xix. 75, and Malintha's commentary upon the same.

4 Compare *सामोच्चिभट्ट* on *किद्वृत्त* ii. 21, where he remarks—*यद्वा किद्वृत्ताणि पाणिन्यपेक्षया आधुनिककर्तृकानीति परत्वं गोचरम् ।*

5 *Mahābhāṣya*, vol. i. p. 2—*दृष्टः शब्दः &c.* = *शिक्षा*, stanza 52—*सन्त्री हीनः &c.* This stanza, however, forms a genuine part of the *Mahābhāṣya*, seeing that it is commented upon by *भट्टहरि* in his *सहामाष्यटीका*, Kielhorn, vol. ii, preface, p. 13, and is quoted by *कुमारिल* in the *Tantravartika*, Benares ed., p. 233.

Between Pāṇini and the next great grammarian, Kātyāyana, came many authors, who attempted, more or less successfully, to emend or justify Pāṇini's rules, and some of the metrical vārtikas found in the Mahābhāṣhya probably belong to these predecessors of Kātyāyana. We must needs assume this, unless we are ready to suppose that the considerable interval of time<sup>1</sup> that exists between Pāṇini and Kātyāyana was altogether barren of grammatical speculations. Whoever these predecessors were, as our knowledge about their works is next to nothing, we must now pass on to Kātyāyana himself.

17. Kātyāyana: His date.—The Kathāsaritsāgara makes Kātyāyana the contemporary of Pāṇini, or more accurately, the senior of the two; and had not this tradition been to this extent accepted by so great an authority as Max Müller, we might have explained this on the analogy of a row of columns seen in perspective, where the columns which are farthest from us look nearest to each other, for the simple reason that we cannot discern any marks in the interspaces. We must be prepared however to give up this view and presuppose between Pāṇini and Kātyāyana that much time which the nature of the changes in the forms of language above indicated will reasonably require; and unless we assume that language and customs were in an extraordinarily volatile condition in ancient times,

- 1 Goldsticker proves this by showing that 1. grammatical forms current in Pūṣṇi's time are obsolete in that of Kātyāyana. 2. So also the meanings of words. 3. Words acquire in Kātyāyana's time significances which they had not in Pāṇini's. 4. Literature known to Kātyāyana was unknown to Pāṇini. 5. Writers contemporary with

or little separated in time from Pāṇini are looked upon by Kātyāyana as very ancient, e.g. Yājñavalkya; on his last point the Kāśikā remarks: वाङ्मनस्ययादयो हि न चिरकाला इत्याख्यानेषु वार्ता. For fuller particulars see Goldsticker on Pāṇini, pp. 122-157 (Reprint, pp. 94-120).

about two to three centuries would not by any means be too great an interval that we can suppose to have elapsed between them. In the present state of our knowledge we cannot therefore, unfortunately, arrive at a greater approximation than 500-350 B. C., nearer to the latter limit if the relation of Kātyāyana with the Nandas mentioned in Kathāsaritsāgara has any basis in fact.

18. *Nature of Kātyāyana's work.*—Kātyāyana's work, the *vārtikas*, are meant to correct, modify, or supplement the rules of Pāṇini wherever they were or had become partially or totally inapplicable. There are two works<sup>1</sup> of his which aim at this object. The earlier<sup>2</sup> is the *Vājasaneyi Prātiśākhya*, a work dealing with the grammar and orthography of the *Vājasaneyi-Saṁhitā*. Being limited by the nature of his subject to Vedic forms of language only, Kātyāyana has herein given his criticisms on such of the *sūtras* of Pāṇini as fell within his province. Taking up the suggestion which dawned upon him probably in the course of his *Prātiśākhya*, Kātyāyana next subjected Pāṇini's *Ashtādhyāyī* to a searching criticism. Since here his object was not to explain Pāṇini but find faults in his grammar, he has left unnoticed many *sūtras* that to him appeared valid. Of the nearly 4,000 *sūtras* Kātyāyana

- 1 Kātyāyana is credited with the authorship of a third work in *sūtra* style, the *Kātyāyana Śrauta-sūtras* (published in the Chankhamba Sanskrit series), but it has nothing to do with grammar. It might have given Kātyāyana practice in writing *sūtras*, but that is all.
- 2 That the *Vājasaneyi-Prātiśākhya* is posterior to and based upon Pāṇini is clear from the fact i. that many of the *sūtras*

there given are identical with those of Pāṇini. ii. The *pratyāhāras* and *anubandhas* are in most cases those of Pāṇini. iii. Where there are changes they are improvements upon Pāṇini, such improvements as Kātyāyana later embodied with occasional changes for the better in his *vārtikas*. See Goldstücker, Pāṇini, pp. 199 (Reprint, pp. 153) and the following.

noticed over 1,500 in about 4,000 vārtikas. We must add to these the considerable number of cases where Kātyāyana has criticised Pāṇini's rules in his Prāṭisākhya. Some of these criticisms he repeats as vārtikas, generally saying there what he had to say in a more correct form.<sup>1</sup>

Kātyāyana has not merely stated his doubts and objections in regard to some of Pāṇini's rules, but in most cases has shown how they can be solved or removed.<sup>2</sup> At the same time he always takes care to prove his propositions, and when suggesting an alternative course, he always tells us that he does so. Notwithstanding this there are, according to Patañjali's showing, a good many cases where his criticisms are misplaced, or are the result of misunderstanding Pāṇini.

Some of the vārtikas are written in prose, while others are thrown into a metrical form. In a vast number of cases Kātyāyana has clearly indicated the rules of Pāṇini to which his remarks refer by repeating the sūtras *verbatim*,<sup>3</sup> or with slight changes,<sup>4</sup> or by taking its most important<sup>5</sup> or introductory<sup>6</sup> word. Cross references to his own vārtikas he gives by उक्तं शेषे, उक्तं वा, or उक्तं पूर्वेषु.

Kātyāyana, in that he meant to write a criticism on Pāṇini was compelled to adhere to the latter's terminology. Notwithstanding this fact he has used स्वर for अच्,

1 For Pāṇini's—

अदर्शनं लोपः १-१-६०

तस्मादित्युत्तरस्य १-१-६७

सुखनासिकावचनोऽहनासिकः १-१-८

Kātyāyana in the Prāṭisākhya has—

वर्णस्वादर्शनं लोपः १-१४१

तस्मादित्युत्तरस्यादेः १-१५

सुखाहनासिकावचनोऽहनासिकः १-७५

- 2 Usually by phrases such as उक्तं वा. Compare Indian Antiquary, volume v, Note 2 on the Mahābhāṣya, where Kielhorn discusses the whole subject.

- 3 Vārtika 1 to sūtra ii. 1. 33 ;

- 4 Vārtika 1 to sūtra iii. 1. 84 ;

- 5 Vārtika 1 to sūtra v. 2. 47 ;

- 6 Vārtika 1 to sūtra vi. 4. 14 ;

- 7 Vārtika 2 to sūtra iii. 4. 79 ;

—to give but one instance of each.

अथञ्जन for हञ्, समासाक्षर for अक्ष, भवन्ती and अवतन्ती for लट् and लृट्. This fact, together with the statement in the Kathāsaritsāgara<sup>1</sup> to the effect that he was a follower of the Aindra school, makes it probable that he belonged to a school, of grammar different from Pāṇini's. Patañjali distinctly calls him a 'Southerner'.<sup>2</sup>

19. Vārtikakāras before and after Kātyāyana.—As observed before (p. 28), Kātyāyana had several predecessors for whose works he may have taken many suggestions. In his Prātiśākhya he refers to Śākatāyana<sup>3</sup> and Śākalya,<sup>4</sup> names already quoted by Pāṇini; while in the vārtikas he refers by name to Vājapyāyana,<sup>5</sup> Vyāḍi,<sup>6</sup> and Paushkarasādi,<sup>7</sup> and designates a number of others under the general appellation of एके, द्वे, and so forth.<sup>8</sup> Some of these latter must have been scholars who, like Kātyāyana himself, subjected the wording of the sūtras of Pāṇini to a critical examination. Vyāḍi we know, was the author of an extensive work called Saṅgraha, referred to in the Mahābhāṣya<sup>9</sup> which is in fact based upon it.

Kātyāyana was followed in his task by a vast number of writers. The names of some of these are preserved for us by Patañjali.<sup>10</sup> To that list we must add the author or authors of the metrical vārtikas (over 250) that are quoted in the Mahābhāṣya. Some of these belong to Patañjali himself, others probably to Kātyāyana, while still others, to either the predecessors or successors of Kātyāyana.<sup>11</sup> That

1 Taraṅga iv. and elsewhere : तेन प्रणयनेन्द्रे तद्वसन्धाकरणं भुवि ।

2 Mahābhāṣya, vol. I, p. 8, line 2 : मिव तद्विला दाक्षिण्यतया ।

3 iii. 8 : प्रत्ययसमर्थं बुद्धिं ज्ञाकवयसः ।

4 iii. 9 : अविकारं ज्ञाकवयः सपसेधु ।

5 Vārtika 35 to i. 2. 64.

6 Vārtika 45 to i. 2. 64.

7 Vārtika 3 to viii. 4. 48.

8 Vārtika 4 to ii. 1. 1, &c.

9 Vol. i. p. 6, line 2; The Vākya-

padiya describes the Mahābhāṣya as सङ्ग्रहमतिक्रान्तुः.

10 Namely, भारद्वाजीय, सोमनाथ, कुगरपादय, वाचस्पत्य, सौरभयवन् and कुलि.

11 The question as to the authorship of these श्लोकवार्तिक is discussed in the Indian Antiquary vol. v, Note 4 on the Mahābhāṣya.

some of them at least presuppose Kātyāyana is proved by *kārikā* 1 on Pāṇini iii. 2.118, which quotes one of his *vārtikas*. Unfortunately none of these successors of Kātyāyana are known to us otherwise than through quotations made by Patañjali in his *Mahābhāṣya*. We must therefore next pass on to Patañjali, with whom ends the first period in the history of the Pāṇinīya school.

20. *Patañjali: His date and personal history.*—The date of Patañjali the author of the *Mahābhāṣya* is not subject to as vague a guess-work as that of Kātyāyana or Pāṇini. At one time scholars were inclined to make him a contemporary of Christ, but Dr. Bhandarkar has fought through the pages of the *Indian Antiquary* for an earlier date; and it has been now accepted by scholars all round, and formed, in fact, until the recent discovery of the Kautiliya, the one definite landmark in the history of ancient Indian Literature, by a reference to which the dates of Patañjali's predecessors and successors could be approximately determined. The main arguments for assigning him to 150 B. C. are these: i. The instance इह दुष्पमिन्नं राजयामः in such a context that the event must have occurred within the lifetime of Patañjali. ii. Similarly the instances अरुणचवनः साकेतं and अरुणचवनो मध्यमिन्द्राश्च, which refer to a siege by Menander. iii. As a collateral evidence, the mention of a financial expedient of the Mauryas.<sup>1</sup>

Regarding the personal history of Patañjali very little is known. He was a contemporary of Pushpanāthra and probably much honoured by him for his learning. It is usual to suppose that the epithets Gonardiya and Gonikāputra used in the *Mahābhāṣya*<sup>2</sup> are his own other names

1 The references are : *Indian Antiquary* i. 299-302 ; ii. 57, 69, 94, 206-10, 238, and 362 ; xv. 2 Vol. i. pp. 78, 91, 396, &c. 80-84 ; xvi. 156, 172 ; and Goldstücker, pp. 228-38 (Reprint, pp. 175-183).

derived from his native place and the name of his mother, but it has been shown by Rājendralāl Mitra<sup>1</sup> and Dr. Kielhorn<sup>2</sup> that they are distinct authors, and as such they are quoted by so early a writer as Vātsyāyana the author of the Kāma-sūtra.<sup>3</sup> The best account of Patañjali's time, if not of his person, is to be found in the Mahābhāṣya itself; and a detailed exposition of the religious, historical, geographical, social, and literary data as resulting from the contents of that work is to be found in the Indische Studien, xiii. pp. 293-502.

We have stated that Patañjali was not the first to deal with Kātyāyana in the same way in which the latter dealt with Pāṇini. Patañjali was perhaps the most successful if not also the last of the number. Besides giving his *ishtis* (desiderata) on Pāṇini's sūtras, wherever Kātyāyana had omitted to give vārtikas, his chief aim was to vindicate Pāṇini against the often unmerited attacks of Kātyāyana; and in this he has achieved a remarkable success, although in some places he overdoes his defence and becomes decidedly unfair to Kātyāyana. The style of his work is unparalleled in the whole range of Sanskrit Literature, only the Śārīra-bhāṣya of Śaṅkara being worthy of a mention by its side.

Regarding the text of the Mahābhāṣya the traditions recorded in the Rājatarāṅgiṇī<sup>4</sup> and in the Vākyapadīya<sup>5</sup> state that it had become so hopelessly corrupt in the time of king Abhimanyu of Kāśmīr that only one authentic Ms. of it existed throughout India, from which all subsequent copies of it have been derived. The work, like

1 Journal of the Asiatic Society of Bengal, vol. Lii. p. 289.

2 Indian Antiquary xiv, p. 40.

3 See Kāma-sūtra, p. 67 (Kāvyamālā edition).—According to गोपिकापुत्र the vārtikas are di-

vided into four classes, while गोपिकापुत्र divides them into eight.

4 Vide note 5 on p. 13 above.

5 Kāṇḍa ii, stanzas 484-90.

5 [ Sk. Gr. ]



Pāṇini's *Ashtādhyāyī*, is divided into eight *adhyāyas* of four *pādas* each, each *pāda* being further subdivided into from one to nine *śloka*s. The *Mahābhāṣya* does not notice all the *sūtras* of Pāṇini, but only such as were noticed by Kātyāyana, as also such others as Patañjali himself considered incomplete and capable of improvement. Whether the remaining were likewise commented upon by Patañjali or not is more than what we can say.<sup>1</sup>

21. Patañjali's *Mahābhāṣya* as marking the end of the first period in the history of the Pāṇinian school.—Pāṇini, Kātyāyana, and Patañjali are traditionally known as the "three sages," *muni-traya*, who gave the law to the science of grammar. Each took for his study the whole field of the living language, and the contribution made by each to the stock of inherited knowledge and ideas is quite considerable. Patañjali's *Mahābhāṣya* for a time marked the highest point in the development of the science of grammar. So far as grammatical speculations go, the next three or four centuries—which coincided with the bloom of the classical Prākṛit literature and which also witnessed the Scythian invasions on a large scale—are a perfect blank to us; and our next leap from Patañjali should be to Chandragomin, the founder of the Chāndra school.

22. Chandragomin and his work.—Chandragomin<sup>2</sup> was a close student of Pāṇini, Kātyāyana, and Patañjali, and for his work he utilized all their labours, trying in several places, in the light of the changes that had come over

1 A fanciful explanation of the fact that some of Pāṇini's *sūtras* are not to be found in the *Mahābhāṣya* is given in the Patañjali-*charita* (Kārya-māla, No. 51), where it is said that some of the leaves of the originally complete copy of

the *Mahābhāṣya* were blown away by the wind and others got disarranged. Another account makes a monkey *वृद्ध-वृद्धासुरः* responsible for the accident.

2 For a more detailed account of him see §§ 42 and following.

Sanskrit since the days of the author of the Mahābhāṣya to improve upon them in the form as well as the matter of their sūtras and vārtikas and śiṣṭis. Chandragomin was a Buddha, and one of his objects in writing a new grammar must have been to supply, for the benefit of members of his Church, a grammar that would be free from the traditional Brahmanical element. The more orthodox grammarians, however, were not willing to accept his innovations. They accordingly tried to invent new maxims of interpretation, tending to show, after a very diligent analysis of the works of the three great sages, that such defects as Chandragomin and others tried to find in the Pāṇiniya grammar were in it already implicitly provided for. This procedure was no doubt unhistorical, but so was that of Kātyāyana or of Patañjali. As yet we cannot fix upon any great leading names,<sup>1</sup> but the traditional elaboration of the system of jūṣpakas and Paribhāṣās must be referred to the time somewhere between 470 (the date of Chandragomin) and 650 (the date of one of the authors of the Kāśikā).

23. The Kāśikā of Jayāditya and Vāmana.—Itsing, the Chinese pilgrim, speaks of Jayāditya of Kāśmīr as the author of a grammatical work called vṛtti-sūtra, which it is usual to identify with the Kāśikā, a joint work of Jayāditya and Vāmana. Itsing tells us that Jayāditya died about A. D. 660; and if the above identification is correct,<sup>2</sup> this gives us the date of the Kāśikā.

1 Unless it be those of Śiṣṭi, Śiṣṭi, and Śiṣṭi mentioned in the Vākyapadīya, Kāṇva second, stanza 487.

2 Itsing's account of the वृत्ति-सूत्र by जयदित्य may not after all refer to the क़ाशिका. He speaks of a com. on the वृत्ति-सूत्र

by Patañjali and writes as if जयदित्य completed the वृत्ति-सूत्र himself. Even so, however, we cannot bring the Kāśikā any earlier than 660 A. D., seeing that on iv. §. 88 it mentions the Vākyapadīya by name. Jayāditya then appears to be

The Kāśikā was once believed to be the work of one author variously called Vāmana, Jayāditya, or Vāmana-Jayāditya. It has now been found out that they are two distinct persons. Bhaṭṭoji Dikshita clearly distinguishes between their views,<sup>1</sup> and the concurrent testimony of Mss. from all parts of India assigns to Jayāditya the authorship of the first five chapters of it, while the last three belong to Vāmana, who probably came soon after Jayāditya and certainly before the time of Jinendra-buddhi, who comments upon the whole work.<sup>2</sup>

Regarding the personality of the authors of the Kāśikā little definite is known. Neither of them begins his work with any maṅgala, both exhibit an unorthodox tendency to introduce changes into the wording of the sūtras, and Jayāditya at any rate refers on i. 1. 36, with evident satisfaction, to the work of the Lokāyatikas.<sup>3</sup> These reasons tend to show that the author or authors were Bauddhas. It is supposed that Jayāditya is to be identified with king Jayapīṭa of Kāśmīr, whose minister, as mentioned by Kalhaṇa, was a person named Vāmana.<sup>4</sup> This may not be strictly accurate. Dr. Bühler believed that the author was a native of Kāśmīr.

at least a contemporary of Bhartṛhari the author of the Vākyapadīya. Vāmana who probably wrote the last three chapters of the Kāśikā came soon after Jayāditya, and Jinendrabuddhi, the author of the Nyāsa on the Kāśikā came probably before 750, seeing that he is quoted by so early an author as Bhāmaha. Compare also J. B. B. R. A. S. for 1909, p. 94; Indian Antiquary, xli, pp. 232-237 and xlii, pp. 253-264.

1 Compare the गौडमनोरमा on

Pāṇini v. 4. 42: एतत् सर्वं जयादि-  
त्यसत्तं गौडम् । वामनस्तथाह &c.

2 On the question of the different authorship of the Kāśikā see Dr. Bhandarkar's Report for 1883-84, p. 58.

3 See Bala Śāstri's edition of the Kāśikā, p. 62—चार्त्तं बुद्धिः । तत्तन्मन्वादाचार्योऽपि चार्त्तं । स लोकायते शास्त्रे पदार्थान् नयते । उपपत्तिभिः स्थिरीकृत्य शिष्येभ्यः प्रापयति । बुक्तिभिः स्थापयमानाः सम्प्रतिष्ठाः पुलिता भवन्ति ।

4 Dr. Bühler's Report for 1875-76, p. 73.

The *Kāśikā* is a running commentary on Pāṇini's *Ashtādhyāyī*, and its merit consists in the lucid manner in which it has explained the *sūtras* of Pāṇini, clearly indicating all the *anuvrittis* and giving numerous illustrations for each rule. Sometimes the *Kāśikā* gives us information which we could not possibly have obtained from any other source. Thus on *sūtra* vii.3.95 it gives us a rule of *Āpiśali*,<sup>1</sup> the grammarian who preceded Pāṇini and whose work must consequently have been known to the authors of the *Kāśikā*. On *sūtra* vii. 2. 17 it gives us a *vārtika* of the *Saunāgas* other than those quoted in the *Mahābhāṣya*. These facts, however scanty by themselves, corroborate the tradition of the existence of a vast number of grammarians prior and subsequent to the time of Kātyāyana.

24. The indebtedness of the *Kāśikā* to Chandragomin.—The object of the *Kāśikā* was to embody in the Pāṇiniya system all the improvements that were made by Chandragomin. As the result of an exhaustive analysis of the text of Pāṇini's *sūtras* as given in the *Kāśikā-vṛitti* Dr. Kielhorn<sup>2</sup> sums up his conclusions thus : " The text of the *Ashtādhyāyī* as given in the *Kāśikā* differs in the case of 58 rules from the text known to Kātyāyana and Patañjali. Ten of these 58 rules are altogether fresh additions; nine are a result of separating (by *yoga-vibhāga*) the original 8 *sūtras* into 17. In 19 cases new words have been inserted into the original *sūtras*, while in the rest there are other changes in the wording &c. of the *sūtras*."

Some of these changes had been already suggested by Kātyāyana or Patañjali, especially in the matter of *yoga-vibhāga*. The additional words also were mostly taken

1 See above, page 9 note 3.

2 See *Indian Antiquary* vol. xvi, pp. 179 and following.

from the vārtikas or from the notes in the Mahābhāṣya, as well as from some of the added rules. Most of the new matter found in the Kāśikā can, however, be traced to Chandragomin, from whose work he diligently draws his material without anywhere acknowledging his sources.<sup>1</sup> This fact, as before pointed out, settles 470 A. D. as the upper limit for the date of the Kāśikā.

25. *Jinendrabuddhi's Nyāsa on the Kāśikā.*—An excellent commentary on the Kāśikā called Kāśikā-vivaraṇa-pañjikā or Kāśikā-nyāsa is the work of Jinendrabuddhi,<sup>2</sup> who styles himself श्रीगोविन्दसम्बन्धेश्वरिणाचार्य. This informs us about his religion; as to his date he cannot be later than 750 A. D., seeing that he is referred to by Bhāmaha, who says that a poet should never employ a compound in which a verbal derivative in कृच् is compounded with a noun in the genitive case, and adds that he should not support such usage by the authority of the Nyāsa, which presumably is the same as this work.<sup>3</sup>

The Nyāsa follows closely on the lines of the Kāśikā and tries to incorporate into itself whatever new was produced upto its time.<sup>4</sup> It is a pity that we as yet

1 Thus on iv. 2. 138 Kāśikā gives the vartika वेद्युक्तादिभ्यश्चुक्त्वात् ; which is Chāndra sūtra iii. 2. 61; the kārīkā on v. 4. 77 in the Kāśikā embodies sūtras iv. 4. 72 and 73, of Chāndra, the Kāśikā further remarking तदेतत् सर्वं योगविभासं कृत्वा साधयन्ति; Pāṇini's sūtra viii. 3. 118, सदेः परस्य लिटि, Chāndra changes into सदिस्व-ञ्जेलिटि (vi. 4. 36), following herein a vārtika of Kātyāyana (सदो लिटि पतिरेके स्वञ्जेऽपसं-ल्लानम्); while Kāśikā reads

the sūtra itself in conformity with the Chāndra vyākaraṇa. Many more similar instances are given by Liebh in his edition of the Chāndra vyākaraṇa.

2 Govt. Or. Mss. Library, Mudras, Ms. no. 941 gives the name as स्वविरजिनेन्द्र.

3 See, however, the references cited at the end of page 35, note 2 above.

4 Compare—अथवातः साहसायाय कृनेषा काशिका यथा । वृत्तिस्वरसा यथा- सात्कि कियते पठिजका यथा ॥

possess not a single edition of this ancient commentary. There is no complete Ms. of it in any hitherto known collection, but the several fragments may yield a tolerably complete text. And the commentary is well worth the labours of a critical editor, to judge from such fragments of it as were available to me at the Deccan College Mss. Library.

26. Haradatta's Padamañjarī on the Kāśikā.—There is another valuable commentary on the Kāśikā called the Padamañjarī by Haradatta. Haradatta was, as he himself informs us, the son of Padma-(or Rudra-)kumāra, and younger brother of Agnikumāra; while his preceptor was one Aparājita. He was probably a native of the Tamil country and may subsequently have acquainted himself with the Telugu literature, as the instance of a vernacular word (ज्ञानिनी) given by him seems to indicate.<sup>1</sup> The Padamañjarī is quoted in the Mādhaviya Dhātuvṛtti and by Mallinātha, and itself quotes Māgha.<sup>2</sup> According to a portion of the Bhaviṣhyottara Purāṇa giving the history of Haradatta (who is considered as an incarna-

1 Professor K. B. Pathak tells me that the Ms. in the Jain Maṭha at Śrāvastī Belgoḷa, which is put down in the lists as a Nyāsa on the Śukapīyana-dakṣiṇāṣṭaka, is really a Ms. of the above work, and goes as far as viii. 3. 11. I understand that Prof. Sriah Chandra Chakravarti of Rajshahi College, Bengal, has been able to put together a tolerably complete copy of the text from Mss. collected from all corners of India. He is also going to publish the work

shortly (1912). Maitreyarakṣita is reported to have written a commentary on the Nyāsa, but I have not been able to verify the statement.

2 These and the following details are taken from Shreshagiri Shāstri's Report on the search of Sanskrit and Tamil Mss. for 1893-94, Madras, No. 2.

3 Benares edition (Reprint from the Paṇḍit) pages 657, 715 line 2 (=Māgha iii. 74), &c. Kirāta ii. 35 is quoted on page 237 line 8; and Bhaṭṭi-kāvya on page 541 line 16.



refers to Bhartrihari the author of the *Vākyapadīya* and consequently also to the author of a commentary on the *Mahābhāṣya*. Regarding the latter work all that we can say is that it was probably never completed by the author. The *Gaṇaratna-mahodadhī* states that the commentary extends only to the first three *pādas*.<sup>1</sup> According to Dr. Bühler fragments of Bhartrihari's comment exist in the Royal Library at Berlin<sup>2</sup> and in the Deccan. If they exist in the Deccan, they have not so far come to light.

The *Vākyapadīya* is a metrical discourse on the philosophy of grammar, distributed into three chapters : the *Brahma* or *Āgama-kāṇḍa*, the *Vākya-kāṇḍa*, and the *Pada* or *Prakṛṣṇa-kāṇḍa*. The chief historical interest of the work attaches itself to the account given in about seven stanzas, towards the end of the second *kāṇḍa*, confirming the statement of the *Rājatarāṅgiṇī* about the fate of the *Mahābhāṣya*.<sup>3</sup> The passage also contains the earliest reference to the *Chāndra* school, and mentions *Baiji*, *Saubhava*, and *Haryakṣa* as grammarians who went before *Chandrācārya* or *Chandragomin*, and who by their uncritical methods of study contributed not a little to the neglect of the *Mahābhāṣya* during the early centuries of the Christian era.

28. *Kaiyyāṭa's Pradīpa* as marking the end of the second period in the history of the *Pāṇinīya* school.—Between *Bhartrihari* (650 A. D.) and *Kaiyyāṭa* (the next great writer of the *Pāṇinīya* school whom we notice and who probably belongs to the eleventh century) we have no names of any consequence to mention. The period was indeed marked by a more or less general grammatical activity, but that

<sup>1</sup> Compare com. on *Gaṇaratna-mahodadhī*, st. 3,—सर्वद्वयः सप्त-  
मत्स्यविज्ञानाय व्याख्यानम्।

<sup>2</sup> See preface to Kielhorn's ed. of

6 [ Sk. Gr. ]

the *Mahābhāṣya*, vol. ii.

<sup>3</sup> India : what can it teach us ?  
p. 352 ; *Indian Antiquary* for  
1876, p. 246.



was confined to the systems of grammar outside the Pāṇiniya school. These we shall notice in another place. For Pāṇini's school Kaiyyāṭa's Pradīpa marks the end of the second period of development.

Kaiyyāṭa was probably, as his name indicates, a native of Kāśmīr. His father was Jaiyyāṭa surnamed Upādhyāya, and his proceptor was one Maheśvara. In a commentary on Mammāṭa's Kāvya-prakāśa written by Bhīmasena (Samvat 1779 = 1722 A. D.) Kaiyyāṭa along with Auvāṭa has been spoken of as the disciple and even the younger brother of Mammāṭa.<sup>1</sup> This statement is inaccurate if by Auvāṭa is meant the author of the Bhāṣya on the Yajurveda-Saṁhitā, whose father was Vajrāṭa; and since Bhīmasena is a late writer we need not likewise attach much importance to the chronological relation between Mammāṭa and Kaiyyāṭa as suggested by him. Mammāṭa was, we know, a great grammarian as well as a rhetorician who lived cir. 1100, and there is nothing improbable in his being a teacher to even Kaiyyāṭa. Kaiyyāṭa's lower limit is given by the circumstance that he is quoted in the Sarva-darśana-saṅgraha (cir. 1300).<sup>2</sup>

Regarding the nature of Kaiyyāṭa's performance it is not necessary in this place to say much. He tells us in his introduction that he followed on the lines of Hari, that is, Bhartrihari,<sup>3</sup> and he may be pronounced to have been fairly successful on the whole in the task of interpreting the Mahābhāṣya. His work has been,

1 श्रीमान् कैयट औचरो एवरो जयटो यच्छा-  
यटानामतो भाववाचि निवर्त यथा-  
क्षमभट्टयारुपाय सिद्धि वतः ॥

2 Aufrecht's Oxford Catalogue,  
p. 247 a.

3 Are we to suppose, therefore,  
that Kaiyyāṭa had a complete  
manuscript of Bhartrihari's  
commentary on the Mahā-

bhāṣya before him? In that  
case the 'Tripadī' alluded to  
in the Gagaratna-mahodadhi  
(above, p. 41) must be either  
a distinct work, or may be no  
other than the Vākya-padiya  
itself, which is in three chap-  
ters.

in turn, commented upon by Nāgojibhaṭṭa the author of the Pradīpodyota, by Nārāyaṇa who has written a Vivaraṇa upon it, and by Īśvarānanda the pupil of Satyānanda who has composed another similarly named commentary. None of these writers seems to be earlier than A. D. 1600. We have already spoken of Haradatta's Padamanjari, which is based upon Kaiyyata's work.

For most of these writers who followed Kaiyyata there was very little original work in the Pāṇiniya school that was left to be done. Sanskrit had long been established as a classical language; it ceased to be influenced by current speech in any vital manner. Hence in grammar there was no occasion for any creative work; and even the work of critical elaboration had well-nigh run its course. This was also the period of the early Muhammedan incursions, which necessarily preceded their permanent occupation of India; and it was, as was to be expected, marked by a general decadence of literature, reflecting a corresponding ebb in the tide of social and political activities. The study of grammar, accordingly, succumbed to the operation of the usual laws of demand and supply. In the next century or two there may have been petty commentators here and there, and, possibly, some really great writers, but none of their names even have survived the ravages of time. Later when the clouds cleared a little and literature began to flourish, the demand—feeble at first—which some of the enlightened Muhammedan rulers created was adequately met by popular schools of grammar, like the Sārasvata, which now sprang into existence.

29. *Recasts of the Ashtādhyāyī : The Rūpamāṇī.*—It was clear now that if the Pāṇiniya grammar was to keep abreast of the spirit of the times, it should have been remoulded and presented in easier and less repellent style.

The earliest and on that ground the simplest of these recasts of the *Aṣṭādhyāyī* that has come down to us is the *Rūpamālā* of *Vimalasārasvatī*, a writer who, if the date given in a Ms. of the work be true,<sup>1</sup> must be placed not later than A. D. 1350.

The arrangement of the work is in the style of later *Kaumudis*. After treating of *प्रत्याहार*, *संज्ञा*, and *परिभाषा* the author deals with *सन्धि* in four sections : *स्वरसन्धि*, *ब्रह्मसन्धि*, *द्वयसन्धि*, and *विसर्गसन्धि*; then follows declension in six parts: i. *अजन्तशाला*, ii. *इलन्तशाला*, iii. *सर्वनामशाला*, iv. *संख्याभाग*, v. irregular words like *सखि*, *पति* &c., and vi. Vedic irregularities. After these come *विशतस*, their meanings and grammatical peculiarities, *स्त्रीधन्यस*, and *कारक* relations. The longest section deals with the *आख्यातस*, the peculiarities of each *लकार* being arranged under separate headings; and as an appendix we have *लकारार्थशाला* and *तद्धादिनिष्पन्नभाग*, the last giving the circumstances under which verbs change their *पदस*. The *कृद्* and the *तद्धित* occupy the next two sections, the work concluding with a chapter on *समास*.

It has been thought worth while giving the above details as they help us to show in what respects the later *Kaumudis* are an improvement on this their prototype. *Vimalasarasvatī*'s manner of presenting his whole subject is quite simple and attractive, if it cannot also claim to be exhaustive. The merit of later works consists mainly in a more systematic arrangement and a somewhat more detailed treatment. All the same, the credit for having conceived the idea of such a recast and carried it into exe-

1 India office Ms. No. 612, which is stated to have been written in *Saṃvat* 1437 = 1379 A.D. The same Ms. gives *Saṃ.* 1467 as another date. A Ms. deposited at the Deccan College

(No. 209 of 1879-80) is dated *Saṃvat* 1507. *Vimalasarasvatī* is quoted by *Amṛitabhāratī*, a writer of the *Sārasvatī* school, a manuscript of whose work bears the date A. D. 1496.

cution must ungrudgingly be given to the author of the *Rāpamālā*.<sup>1</sup>

30. *Rāmachandra's Prakriyākaumudī and its commentaries.*—

Next in chronological order comes the *Prakriyākaumudī* of Rāmachandra, a writer who probably belongs to the first half of the fifteenth century. He was a Dakṣiṇi Brahman, the son of a Kṛṣṇāchārya, and was eminently versed in grammar and Vedānta and astronomy, in all of which he has written original works of his own.<sup>2</sup> The *Prakriyākaumudī* is supposed to have been the model for Bhaṭṭoji's *Siddhāntakaumudī*.

There are several commentaries extant on Rāmachandra's *Prakriyākaumudī* of which the most famous is the *Prasāda* of Viṭṭhalāchārya. The earliest Ms. of the *Prasāda* is dated Samvat 1605-6 = A. D. 1548-9; hence Viṭṭhalāchārya cannot be later than 1525 A. D. As a grammarian Viṭṭhala is disparaged by Bhaṭṭoji, who often refers to him. Viṭṭhala, in his turn, quotes from, among others, Kaiyāṭa, Trilochanadāsa, Kṣhīrasvāmin, Durgasirṇha, Jinendrabuddhi, Bhartṛihari, Vāmana, Haradatta, and Bopadeva.<sup>3</sup> Viṭṭhala tells us that he was the son of Nṛsiṃhāchārya and grandson of Rāmakṛṣṇāchārya, while his own son was named Lakṣmīdharāchārya.

Another commentary on the *Prakriyākaumudī* that demands a passing notice is the *Prakriyāprakāśa* of Śeṣha-Kṛṣṇa the son of Śeṣha-Nṛsiṃhasūri. As he tells us in the introduction to his commentary, which extends to 46 stanzas, he composed this comment for the benefit of Prince Kalyāṇa, the son of a (petty) king of Patrapuṣṭja,

1 Bhaṭṭoji Dikṣita acknowledges his indebtedness to him in that he quotes him in the *Praudha-Manoramā*.

2 The information comes from Viṭṭhala who also gives other

details, for which see Bendall's Cat. of Mss. in the Durbar Library of Nepal, p. vii.

3 Aufrecht's Oxford Catalogue gives these and other names.

a small place in the Duab formed by the Ganges and the Yamunā. Śeṣha-Krishna, as we shall presently see, was the preceptor of Bhaṭṭoji Dikshita, and must accordingly be placed cir. 1600 A. D.<sup>1</sup>

31. Bhaṭṭoji's *Siddhāntakaumudī* and other works.—We next pass on to the deservedly famous *Siddhāntakaumudī* of Bhaṭṭoji Dikshita,—a work which is remarkable not only by reason of the host of commentaries and sub-commentaries that it called into being, nor again because it is at present practically the only popular introduction to Pāṇini's grammar, but also owing to the fact—strange as it may appear—that it has eventually ousted Pāṇini himself and most of the other ancient authors of grammar, as also the numerous new schools that had lately sprung into existence. The work is too well known to need any detailed exposition. From the list of previous authors quoted by Bhaṭṭoji in this and his other works<sup>2</sup> we can gather that he freely availed himself of such help as he could possibly get. His indebtedness to one work, however, we learn, only from Meghavijaya, the author of *Haima-Kaumudī*, who tells us that Bhaṭṭoji's *Kaumudī* was largely modelled upon Hemachandra's *Śabdānuśāsana*.<sup>3</sup>

Bhaṭṭoji was the son of Lakshmidhara and the brother of Rāṅgoji Dikshita, while his son was variously known as Bhānu-dikshita, Vireśvara-dikshita or Rāmāśrama. Regarding the other details of Bhaṭṭoji's life Jagannātha, the court pandit of the Emperor Shahajahan, informs us in his *Manoramākuchamardini* that Bhaṭṭoji was the pupil of Śeṣha-Krishna, to whose memory he does

1 Other commentaries on *मक्रिच-  
कौमुदी* are सर by काशीनाथ,  
अमृतसूति by वारणापनेशसालिच,  
स्वच्छति by विश्वकर्मासालिच &c.

2 An exhaustive list is given in

Aufrecht's Oxford Catalogue,  
p. 162.

3 Peterson's report iii, p. 291. I  
am not sure about the truth of  
this statement.

very scant justice in his Prauḍha-Manoramā. As Jagannātha himself was the pupil of the son of this Śeṣha-Kṛishṇa, this gives us Bhaṭṭoji's date, which must be about A. D. 1630. This is also confirmed by the fact that a pupil of Bhaṭṭoji wrote a work in Samvat 1693.<sup>2</sup>

Bhaṭṭoji himself wrote a commentary on his Siddhānta-kaumudī, called Prauḍha-Manoramā to distinguish it from an abridgment of the same called Bāla-Manoramā also by the same author. Besides shorter works such as commentaries on the Pāṇiniya Dhātupāṭha, Līṅgānuśāsana, &c, Bhaṭṭoji wrote the Śabda-kaustubha which is a voluminous commentary on Pāṇini's Ashtādhyāyī similar in plan to the Kāśikā. This was left, probably, incomplete; though he must have written as far at least as the fourth āhnika of adhyāya iii, and not only the first pāda of the first adhyāya, as is usually supposed.<sup>3</sup>

Besides Jagannātha's commentary on the Prauḍha-Manoramā, there is another written by Nāgeśā, but ascribed by him to his teacher Hari-dikshita, just as Nāgeśa ascribed another work, a commentary on the Adhyātma-Rāmāyaṇa, to his parton. Śabda-kaustubha similarly is commented upon by Nāgeśa and by Nāgeśa's pupil Vaidyanātha Pāyaguṇḍa. To commentaries ancient and modern on the Siddhāntakaumudī there is no limit. Those most famous are the Tattvabodhinī by Jñānendrasarasvatī, pupil of Vāmanendra-sarasvatī, which treats

1 Compare ब्रह्म केचिन्निमित्तविद्वद्ब्रह्म-  
कुटुम्बसुखमालालितचरणानां....  
लोपावर्तमानां श्रीकृष्णपण्डितानां..  
प्रसादादासादितशब्दाद्विज्ञानास्तेषु  
च पारमेश्वरं पदं प्रयातेषु कलिकाल-  
वहोऽदीभवन्तः प्रक्रियाप्रकाशं स्वयं  
निमित्तानां मनोहरमायामाकुल्यकारुण्यं  
सा च प्रक्रियाप्रकाशकृता पौर्णिक-  
ब्रह्मण्डितरीरेचरणानां तन्मयैर्दृष्टि-

तापि स्वमतिपरीक्षार्थं पुनरस्माभिर्नि-  
रीक्ष्यते।

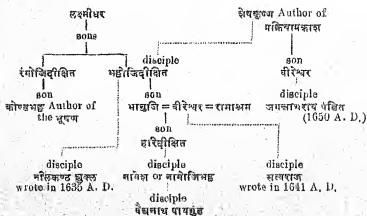
2 Deccan College Ms. No. 183 of  
A. 1882-83, the author of which  
is नीलकण्ठ शुक्ल.

3 Gov. Or. Mus. Library, Madras,  
Ms. no. 1328 goes upto the  
fifth āhnika of adhyāya iii.

of the classical language only and omits the *svara* and *vaidikī prakriyā*. It is mostly modelled on Bhaṭṭoji's own commentary and is very useful for beginners. Jaya-kṛishṇa, son of Raghunāthabhaṭṭa of the Mauni family has written a commentary on the *svara* and *vaidikī prakriyā* only of the *Siddhānta-kaumudī*, thus completing that of Jñānendra-sarasvatī. Both these writers probably belong to the first half of the eighteenth century. Regarding the abridgments of the *Siddhānta-kaumudī* and other shorter manuals based upon it we shall speak presently.

The family of Bhaṭṭoji Dikshita seems to have been a family of great writers and grammarians up and down. Bhaṭṭoji's nephew Kōṇḍabhaṭṭa wrote an original work on syntax and philosophy of grammar modelled on the lines of his illustrious uncle and being in fact a discursive gloss on some 74 *kārikās* of Bhaṭṭoji. Bhaṭṭoji's son Bhānuji taught several pupils, as also his grandson Hari-dikshita. Among the pupils of the latter is ranked no less an illustrious name than that of Nāgojibhaṭṭa or Nāgeśa.<sup>1</sup>

1 These relations would be clear from the following geneological table—



32. The works of Nāgeśa and of Vaidyanātha Pāyagūṇḍa.—Nāgeśa or Nāgojibhaṭṭa was a very prolific writer. Besides fourteen great works on Dharma, one on Yoga, three on Alāṅkāra, and about a dozen on Vyākaraṇa-śāstra, he has been credited with the authorship of extensive commentaries on Vālmiki-Rāmāyaṇa and Adhyātma-Rāmāyaṇa as also on Saptasatī, Gītagovinda, Sudhālaharī, and other works. We are here concerned with his grammatical treatises, and prominent amongst these is the Udyota on Kaiyaṇa's Mahābhāṣya-pradīpa; Paribhāṣhendusekhara, a collection of Paribhāṣhās handed down in connection with Pāṇini's grammar and followed by a concise explanatory commentary on them called the Śabdendusekhara (in two editions a major and a minor); a commentary on the Siddhānta-kaumudī and intended as a companion to the Manoramā; Śabdaratna, a commentary on the Prauḷha-Manoramā, ascribed by him *honoris causa* to his teacher Hari-dīkṣita; Viśhamī a commentary on Bhaṭṭoji's Śabda-kaustubha; and finally the Vaiyākaraṇa-siddhāntamañjūṣhā (in three editions) on the philosophy of grammar.

The geneological tree given above exhibits Nāgojibhaṭṭa's spiritual descent from his illustrious predecessors; it also helps us roughly to determine his time. In addition we have a tradition current at Jeypur, and mentioned by the learned editor of the Kāvya-mālā in his introduction to Rasagaṅgādhara, which refers to an invitation for a horse sacrifice received in 1714 A. D. by Nāgeśabhaṭṭa from Savāi Jeysīnha, ruler of Jeypur (1688 to 1728 A.D.), an invitation which Nāgeśa courteously declined on the ground that he had taken *kṣhetra-sannyāsa* and could not, therefore, leave Benares to attend the ceremony. Regarding himself he informs us that he was a Mahratta Brahman surnamed Kāle, the son of Śīva-bhaṭṭa and Satī, a resident of Benares and a protegee of 7 [Sk. Gr.]



Rāmasirṃha, a local prince of Śrīṅgaverapura (now Singarour) a few miles north of Allahabad.

Vaidyanātha or Bālabhaṭṭa Pāyagūḍa, a direct disciple of Nāgeśabhaṭṭa, wrote like his teacher several works on Dharma and Vyākaraṇa-sātra. He was the son of Mahādeva and Veṇī, and Lakshmidēvī the wife of king Chandrasirṃha of Mithilā was probably his patroness, in whose honour he is reported to have composed a commentary on the Vyavahāra-kāṇḍa of the Mitāksharā, which is usually known as Bālabhaṭṭi. His grammatical labours are mainly confined to writing comments on the works of his predecessors. Thus he has written a Gadā on the Paribhāṣenduśekhara, a Chhāyā on the Mahābhāṣya-pradīpodyota, a Kalā on Vaiyākaraṇasiddhānta-mañjūśā, a Prabhā on the Śabdakaustubha, a Bhāva-prakāśikā on the Śabdaratna, Chidasthimālā on the Śabdenđuśekhara, and a host of others.

33. Grammatical works outside the Dikshita school.—Independently of the Dikshita school there are very few notable names of grammarians belonging to the seventeenth century. We may perhaps mention, as belonging to the early decades of the century, Annambhaṭṭa the author of the Tarkasaṅgraha, who has written an independent commentary<sup>1</sup> on the Aṣṭādhyāyī, called Mitāksharā. The school of profound grammarians which is now almost dying out was already on the decline since the middle of the eighteenth century, as is evidenced by the numerous easy manuals that have come into existence during the last two centuries. Some of these popular epitomes ally themselves to no particular school, and these will be dealt with in another part of the essay. We now confine our attention to those belonging to the Pāṇinīya school.

<sup>1</sup> Published in the Benares Sanskrit Series.

34. *Abridgements and Manuals.*—Prominent among these are the abridgements of the *Siddhānta-Kaumudī* itself by *Varadarāja*. There are three editions of them—a *madhya-*, a *laghu-*, and a *sāra-Siddhāntakaumudī*,—the difference consisting only in the more or less thorough eschewing of unnecessary details. Strange as it may seem, even these epitomes stood in need of commentaries for their further simplification, or rather the reverse of it. The major abridgment was commented upon by *Rāmaśarma*n at the request of one *Śivānanda*; the middle one by a *Jayakrishṇa*, son of *Raghunāthabhaṭṭa* and grandson of *Govardhanabhaṭṭa* of the *Mauni* family.<sup>1</sup> There are a few other easy texts framed independently of the *Siddhāntakaumudī*, but they hardly deserve special mention. The last stage of this progressive simplification is perhaps reached when we come to works such as *Rupāvalī*, *Samāsachakra*, etc.

35. *Later history of treatises accessory to Pāṇini's grammar.*—It only remains now, finally, to speak of the further history of the treatises accessory to *Pāṇini's* grammar mentioned by us on pages 25 and following of this essay. These works, although originally framed for a particular system, had so much in common with other schools of grammar that they have been transferred with very little modifications from one school to another. The successive stages of this process deserve to be made the subject of an independent study; we cannot in this place afford to dwell on them at any length. We shall only allude to a few notable works in each line.

36. *Dhātupāṭha* — The *Dhātupāṭha* as we find it embodied in the *Pāṇiniya* system was commented upon by

1 The *प्रक्रिया कौमुदी* has a similar abridgment called *तत्त्वचन्द्र*, the work of one of the pupils of

the author, *जयन्त*, and written in A. D. 1631 (?).

Kshirasvāmin. A Kāśmīrian tradition makes him teacher to king Jayāpīḍa, which brings him into the eighth century. This conflicts with the fact that Kshirasvāmin quotes Bhoja, and in so far as he is quoted by Vardhamāna in the Gaṇaratnamahodadhi, this settles his date, which is roughly 1050 A. D.<sup>1</sup> Besides the Dhātuvṛtti Kshirasvāmin wrote five other works : i. commentary on the Amarakosha, ii. निपाताध्ययवर्गवृत्ति, iii. अष्टतरङ्गिणी referred to in the Dhātuvṛtti (which is more usually known as क्षीरतरङ्गिणी), iv. निघण्टुवृत्ति mentioned by Devarāja in his Niruktanirva-  
chana, and v. Gaṇavṛtti referred to by Vardhamāna in his Gaṇaratnamahodadhi, a work presently to be mentioned.

In the introduction to the Dhātuvṛtti \*Kshirasvāmin notes that several people, including the great Chandra, had essayed before him to write about the roots, but not always successfully.<sup>2</sup> The Chandra here referred to must be Chandragomin, the founder of the Chāndra school, whose Dhātupāṭha was subsequently incorporated by Durgasiṃha with the Kātantra grammar. About the nature of the contents of the Dhātuvṛtti Kshirasvāmin tells us that one can find therein :

सूत्रव्याख्याकार्यजातं गणानां सेद्व्यानिर्द्घोषप्रहादेः कालं च ।

अष्टाध्याय्यां ये विशेषप्रयोगा धातोर्धातोर्द्विधास्ते विशेषात् ॥

Of other works of Kshirasvāmin it is not necessary to say much in this place.

We next turn our attention to the Mādhviya-Dhātu-  
vṛtti, which deals with the same subject and which was written by Mādhava or Sāyaṇa, the great Vedic Bhāshya-  
kāra (1350 A.D.). Sāyaṇa also mentions numerous workers in the same field whose labours he partly utilised. Among

1 See Introduction to Mr. Oka's  
edition of Kshirasvāmin's  
com. on Amara.

2 Compare—अष्टाध्याय्यां पारायणिकाश्च-

न्दाद्या अपि च यत्र विज्ञास्ताः ।  
साध्यास्तु विवक्षितं यद्वचनमसौ अद्यव-  
सिताः स्मः ॥

these may be mentioned, as belonging to the Pāṇiniya school, Bhāmasena and Maitreyarakṣita.<sup>1</sup> Of Sāyaṇa's successors we need only specify Bhaṭṭoji and Nāgeśa. The Dhātupāṭhas belonging to the other grammatical schools will be found in their proper places elsewhere.

37. Gaṇapāṭha.—The Pāṇiniya Gaṇapāṭha has not received from commentators the attention that it merits. Different portions of it, such as *nipāṭas*, *acryeyas*, and *upasarṅgas* have been individually explained by various writers, and Kṣīrasvāmin, as we saw, is reported to have written a Gaṇapāṭi, which is no longer extant. The only complete work on the Gaṇapāṭha is the Gaṇaratna-mahodadhī, which is a metrical arrangement of the Gaṇas followed by a lucid commentary, both composed by Var-dhamāna in A. D. 1140.

38. Liṅgānuśāsana.—Besides Rāmachandra and Bhaṭṭoji, who have embodied the Liṅgānuśāsana in their Kaumudis and written commentaries upon it, we find mentioned in connection with the Pāṇiniya treatises on genders the names of Harṣavardhana, Śabarasvāmin and Vararuchi. Of these the first is probably not the same as the celebrated patron of Bāṇa, while the second may or may not be identical with the great Mīmāṃsākāra. Vararuchi is another name for Kātyāyana, and even if these be considered as different, so many late and spurious works are assigned to this great name that it is well-nigh difficult to determine the genuineness of any one of them. A palm-leaf Ms. at Cambay, dated Saṃvat 1287 contains a Liṅgā-nuśāsana by Vāmanāchārya, which mentions among its predecessors the works of Vyāḍi, Vararuchi, Chandra, and Jinendra.<sup>2</sup> This would at least decide for the existence of

1 See note 1 on page 39, above.

2 Cambay, No. 266; व्याडिपण्डितस्य  
वाररुचो सभाशब्दे वैनिम्बलक्षणम्

विशिष्टं सभान्वयम् । लिङ्गस्य लक्ष्मणि  
समस्य विशिष्टस्य लक्षणम् ।  
&c. See also Dr. Peterson's

these works prior to 1200 A. D., and, if Dr. Peterson's identification of Vāmanāchārya with the author of the *Kāśikā* be correct, prior also to 800 A. D.

39. *Uṇādisūtra*.—The question as to the authorship of the Pāṇiniya *Uṇādi-sūtras* has been already dealt with (p. 25, above). These *Uṇādis* have been very readily absorbed—with only slight modifications—by the various non-Pāṇiniya schools such as Kātantra, Haima, Jaumara, Saupadma, &c. In the school of Pāṇini the future development of the *Uṇādis* has been only by way of commentaries, the best known being Ujjvaladatta's *Vṛitti*, which, as pointed out by Aufrecht in his introduction to his edition of that work, must be assigned to cir. 1250. Ujjvaladatta quotes the *Vṛittis* of Kshapaṇaka, Govardhana, Purushottamadeva, and the *Sati-vṛitti*,—all of which preceded his own commentary. Later than Ujjvaladatta come Māṇikyadeva, Bhaṭṭoji, and others.

40. *Paribhāṣhās*.—Already we have more than once alluded to the Pāṇiniya *paribhāṣhās*. Pāṇini himself gave a few of these as his *sūtras*, but he can be proved to have tacitly employed a still larger number.<sup>1</sup> Kātyāyana quotes one, according to Patañjali's showing, in his *vārtika* 3 to *sūtra* i. 1. 65, while Vyāḍi, who according to some was a near relation of Pāṇini, is credited with the authorship of almost all the *paribhāṣhās* now current. The doctrine of the *paribhāṣhās* was, however, fully elaborated by Patañjali and the writers who came after him.<sup>2</sup> So much ingenuity and energy has been spent on the

Report iii. p. 41. The Jinen- dra here mentioned must be the founder of the Jainendra- Vyākaraṇa.

1. Goldstücker: Pāṇini, page 114 (Reprint, p. 87).

2 For the distinction between परि- भाषासूत्र and व्याकरणसूत्र and the whole theory of *paribhāṣhās* see *ibidem*, pp. 115 (Reprint, p. 89) and the following.

paribhāshās that eventually it has become, for the Pāṇinīya student, the hardest nut to crack. This feat has usually been attempted in the body of the commentaries themselves. Regular treatises specially dealing with paribhāshās come much later. Perhaps the earliest known is that of Śiradeva, who is quoted in the Mādhaviya-Dhātuvṛtti. Nāgeśa's Paribhāshenduśekhara contains the most popular exposition of the paribhāshās, and it has been commented upon by Pāyagūḍa, Bhairavamiśra, Śeṣhaśarmaṇ, Bhīmabhaṭṭa, and many others. Non-Pāṇinīya schools copied most of their paribhāshās from Pāṇini, the earliest of them being the Kātantra for which Durgasiṃha put together a list of paribhāshās and wrote a commentary on the same.

This is also the place where we can introduce a host of treatises on the philosophy of grammar—dealing with questions such as the nature of sound, the connection between word and its meaning or of sentence and its component parts, and so forth. The issues have been raised and dealt with in the Mahābhāṣya itself, and later writers have derived most of the material for their lucubrations from that source. The earliest of such treatises is the Vākyapadiya of Bhartrihari and the latest deserving a special mention is the Vaiyākaraṇasiddhāntabhūṣaṇa of Koṇḍabhaṭṭa, a commentary on which was written by Nāgeśa. A multitude of smaller and larger lights came in between. The works are mainly special monographs on particular topics, the kāraka relations alone having engaged over forty writers of different schools and opinions.

41. *Résumé of the history of the Pāṇinīya school*—Here perhaps we may draw a deep breath and, before proceeding with the history of the non-Pāṇinīya schools of grammar, cast a hurried glance over the field that we have already travelled.

Beginning with the dim and half poetic speculations \* of the Brahmanic exegetes, we saw how the science of grammar flowed onward broadening down from precedent to precedent until we reach the age of Yāska who sums up the results achieved by his predecessors and makes his own contribution to the stream. The leap from Yāska to Pāṇini is probably a very great one, but the course of development is, to a large extent, hidden from us—is underground as it were—until it issues in a perfect form in the *Aṣṭādhyāyī* of Pāṇini.

The subsequent history of the science is marked by three well-defined stages. The first which ends with the *Mahābhāṣya* busies itself with the perfection of Pāṇini's work, adding a rule here, restricting the application of another there, and so on. This period may be characterised as the creative stage of the science.

This is followed by a period of critical elaboration, the chief work of which consists in giving a precise point to these rules, changing the wording of some for the sake of brevity, of others for including in it a word or two inadvertently left out by the earlier grammarians, or not in vogue in their time ; but for the main part in writing vast commentaries on the works of their predecessors so as to explain their intention. This was also the stage when the theory of the *paribhāṣās* and *jñāpakas* was worked out in details. The branching off from the main stem of a separate school, the *Chāndra*, which belongs to this period, is to be explained as due rather to the necessities of the times, than to any real split in the domain of the science itself. This period extends roughly to about 1200 A. D.

The last stage marks a progressive deterioration in the study of grammar. We have in the first place the rise of a number of new and popular schools of grammar intended to simplify the science for the enlightenment of

the laity. Following the wake of the times we have, side by side, numerous recasts of the *Ashtādhyāyī* tending towards the same object. The lowest stage is reached when we come to the popular handbooks of the eighteenth century. How far this decline is to be attributed to the political aspects of the time is more curious than profitable to inquire. Certain it is that they could not have failed to produce their influence, though it is easy to exaggerate it. Nor, finally, should it be forgotten that broad characterisations of long periods in the history of any country or science have always to be accepted with limitations. The periods often overlap, and in this present case they are tentative only and may have to be revised in the light of later researches.

It is time now that we turned to the non-Pāṇiniya schools of grammar.<sup>1</sup>

### The Chāndra School

42. *The Chāndra School.*—The earliest reference to the Chāndra school of grammarians occurs in Bhartrihari's *Vākyapadiya* (see p. 41 above), while one of the latest is perhaps that of Mallinātha, who quotes a rule of his in his commentary on Kālidāsa's *Meghadūta*, stanza 25 (नीचै-  
रास्यं निश्चिन्तयित्वा).<sup>2</sup> Mallinātha, however, does not appear to

1 The order in which schools are here presented is not strictly chronological, the allied schools being taken together.

2 In the passage cited Mallinātha says that while Pāṇini allows only the form *चिञ्चम* Chandra allows *चिञ्चम* also. As a matter of fact Chandra allows only one form (*Chāndra sūtra* vi. 1.42); it is Śakātyāna and Hemachandra who allow

both the forms, which are indiscriminately used in classical Sanskrit. Presumably, therefore, Mallinātha either had access to a work of the Chāndra school not known to us, or more probably he meant by Chandra Hema-chandra, unless the whole is a positive mistake. I owe this note to Mr. Kṛishṇāji Govinda Oka, editor of the *Kaṣhīrataraṅginī*.



have had a direct access to the Chāndra vyākaraṇa, seeing that Mss. of the work have been extremely rare, none of the various 'Searches for Sanskrit manuscripts' instituted by Government having been able to bring to light any works of the school except a fragment brought by Dr. Bühler from Kāśmīr in 1875, and a complete copy of the Chāndra vyākaraṇa written in the Nepalese year 476 (i. e. 1356 A. D.) brought by Haraprasāda Shastri from Nepal.<sup>1</sup> However, by the labours of Dr. Bruno Liebich, the whole system has now been recovered in the original or Tibetan translation. The same scholar has also published the Chāndra vyākaraṇa (Leipzig 1902). The account of the system given below is mostly based on his writings.

43. The date of Chandragomin.—Chandra, or more accurately, Chandragomin must have lived at least some time before the authors of the Kāśikā, which has borrowed, always without acknowledgment, such sūtras of Chandra as have no parallel either in Pāṇini or in Kātyāyana. This gives us 650 A. D. as the lower limit for Chandragomin. The upper limit is supplied by a vṛtti on the Chāndra sūtras, most probably the work of Chandragomin himself,<sup>2</sup> which gives the sentence अजयदुहो(? Ms. जतो or जतो) दृणाद् as an illustration of the use of the imperfect to express an event which occurred within the lifetime of the speaker. This victory over the Hūṇas can refer either to their temporary defeat by Skandagupta soon after 465 A.D., or (less likely) to their final expulsion by Yaśodharma<sup>3</sup> in 544 A. D. This gives us 470 as the approximate date for Chandragomin. This result is further confirmed by the fact that Vasurāta the preceptor

1 See Nachrichten der Goettinger Datum Chandragomin's und Gesellschaft 1895, pp. 272-321. Kāśikā's", p. 3.

2 See Dr. Liebich's paper "Das 3 Who, however, was not a Gupta.

of Bhartrihari acknowledged Chandrāchārya (Chandragomin) as his master.<sup>1</sup> Chandragomin must have lived therefore at least two generations before the author of the Vākyapadiya. All accounts agree in stating that Chandragomin was a Bauddha. He was one of the laity, and is not to be confused with Chandradāsa who belonged to the order.<sup>2</sup>

44. Nature of Chandragomin's work.—Chandragomin's grammar was meant as an improvement on that of Pāṇini, Kātyāyana, and Patañjali, mainly in the way of greater brevity and precision. Accordingly he has omitted, for obvious reasons, the Pāṇiniya rules about Vedic accent and grammar, although he includes some Vedic roots in his Dhātupāṭha. He has lessened the number of pratyāhāra-sūtras by one (fusing द्यवरद्व and लङ् into द्यवरलङ्), omitted some of the Pāṇiniya pratyāhāras and coined others. In many cases, the rules of Pāṇini are recast simply for the sake of securing facility of pronunciation.<sup>3</sup> The really original contributions of Chandragomin amount to about 35 sūtras and these have been incorporated in the Kāśikā. In all these cases Kaiyaṣa has the remark अपाणिनीयः सुत्रेण पाठः. The total number of the Chāndra sūtras is about 3100 as against 4000 of Pāṇini. The work consists of six chapters of four pādas each, the matter of Pāṇini's first two chapters being scattered all through.

The object of Chandragomin was to 'rearrange the grammatical material with the object of bringing together all the rules that deal with the same phonetic or grammatical operations as well as the same part of

1 See Vākyapadiya Kāṇva ii, stanzas 489-90 and com. 130; also Ind. Ant, xv. pp. 183-184.

2 Liebhich, *ibidem*, p. 10 11; Kern: Manual of Buddhism, pp. 129, 130; also Ind. Ant, xv. pp. 183-184.  
3 For Pāṇini's अनेकाल् शित् सर्वस्य (i. 1. 55) Chandra reads शिव-नेकाल् सर्वस्य (i. 1. 12).

speech.' The Chāndra terminology with slight changes is that of Pāṇini. The mode of presenting the subject is also artificial, after the fashion of Pāṇini. The grammar goes by the nickname of असंज्ञक, perhaps because the संज्ञास are not here treated of separately, but probably because wherever in his sūtra Pāṇini has used the word संज्ञा Chandragomin uses the word नामन्.<sup>1</sup>

45. Accessory treatises of the Chāndra grammar.—In addition to the sūtras in six adhyāyas Chandragomin has put together an Uṇādi list in three parts, a Dhātupāṭha in ten sections (both published by Dr. Liebich), as also Liṅgākārikās or Liṅgānuśāsana, Gaṇapāṭha, Upasargavṛitti, and Varṇa sūtras. The Uṇādis differ from those belonging to the Pāṇiniya school principally in their mode of presentation, the suffixes being here arranged according to their final letter. In a few cases Chandra also derives the words differently. The Dhātupāṭha, as we saw (p. 52, above), is referred to by Kshirasvāmin and was subsequently incorporated in the Kātantra system. The Liṅgānuśāsana is referred to by Vāmanāchārya, Ujjaladatta, and Rāyamukuta (see above, p. 53). As to the Gaṇapāṭha no separate work of the kind has yet been discovered, but we must assume the existence of such a work as we find it embodied in the sūtra-vṛitti, just as the Kāśikā has done with regard to the Pāṇiniya Gaṇapāṭha. The Upasargavṛitti is found in Tibetan version only, and explains the meaning and use of about twenty upasargas. Finally, the Varṇasūtra (Ms. no. 289 of 1875-76 in the Deccan College collection) is a very short treatise<sup>2</sup> corresponding to the Pāṇiniya Śikshā and gives in about 40 sūtras

1 Compare Chāndra sūtras i. 2.30, i. 3. 77, ii. 2. 14, &c. with Pāṇini's iii. 2. 46, iii. 3. 174, ii. 1. 21 &c. A few cases do occur, however, where

Chandra permits the use of the word: e. g. Chandra i. 1. 123=Pāṇini iii. 1. 112.

2 I take this occasion to publish the work entire on the basis

the स्थान and प्रयत्न of वर्णस. No work on Paribhāṣhās in connection with the Chāndra school has come down to us.

Besides the above grammatical works Chandragomin is credited with the authorship of a religious poem called Śishyalekhā, and a drama called Lokānanda, neither probably of much consequence.

46. *Later history of the Chāndra school.*—We have already alluded to Chandragomin's own vṛtti on his grammar. Fragments from it extending from about v. 1. 13 to v. 1. 176 are still extant. This vṛtti was later incorporated in a commentary by Dharmadāsa, a complete Ms. of which exists in the Library of the Mahārāja of Nepal.

It is undoubted that there must have been written numerous commentaries on the Chāndra Vyākaraṇa during the palmy days of Buddhistic literature; and they must have been very popular, seeing that a good many of them have been translated and freely circulated in Tibet at least since 1000 A. D., if not earlier, when Sthiramati, one of the translators of most of the Chāndra texts in the Tibetan language, probably lived. Some of these works had also gone to Ceylon along with other Buddhistic texts. However, at present, in addition to the works above mentioned, only a few more—about fifteen—are known to exist, mostly in Tibetan translations.<sup>1</sup> Such of the Sanskrit Mss. as we know of, come all from Nepal.

Having once enjoyed such a vast circulation, the almost total disappearance of the system from India requires explanation. We can account for this fact, firstly, on the ground of its want of originality, such of the original matter as there was—and it was not much—be-

of the only Ms. of the work 1 For a list of these see Ind. Ant. known to exist. See Appendix xxv, pp. 103 and following. dix 1.

ing already incorporated in the Pāṇiniya school through the Kāśikā. Mainly however we must look to the cause of its disappearance in its non-secular character. Being the work of a Buddhist for the Buddhistic community, it shared the fate of Buddhism, and having obtained vogue for a few centuries it gradually ceased to be cared for, its aid being invoked in later times only for the sake of justifying an otherwise unjustifiable word, or for pointing out and rejecting such of its rules as went counter to the established system of grammar. The Grammar, we are told, is still extensively studied in Tibet.

In Ceylon its fate was different. Being a Buddhistic country we expect the Chāndra system to be diligently studied there. As a matter of fact, the current Sanskrit grammar in Ceylon belongs to the Chāndra school, but we shall look in vain for any original Mss. either of the Chāndra-sūtras or of commentaries thereon.

The reason is that about 1200 A. D. a Ceylonese Buddhistic priest, Kāśyapa by name, wrote a popular recast of the Chāndra grammar called Bālāvabodha. It corresponds to Varadarāja's Laghu-kaumudī in treatment and subject-matter. The work was so popular in Ceylon that it quite superseded the original Chāndra text, with the result that all other Chāndra works have disappeared in course of time, just as the works of the pre-Pāṇiniya grammarians did after the advent of Pāṇini.

Under these circumstances, it is quite impossible to pursue any farther the history of the Chāndra school of grammarians in India.

### The Jainendra School

47. *The Jainendra School.*—The traditional author of the aphorisms of grammar which go under this name is Jina or Mahāvira, the last of the Tirthaṅkaras. The tradition

of the Digambara<sup>1</sup> Jains as embodied in several of their works such as Samayasundarasūri's commentary on the Kalpasūtras or Lakṣmivallabha's Upadeśamālākarnikā is, that Indra asked certain questions to Jina when of eight years, and had the science of grammar revealed to him by way of answers; the grammar in consequence came to be known by their joint name.<sup>2</sup> A Ms. (no. 1223) belonging to Professor Kathavate's collection for 1891-1895 launches, in its marginal notes, into a detailed verification of this tradition, trying to answer all the objections raised against it.

The chief objection, of course, is the concurrent testimony of the colophons of all the Mss., which invariably ascribe the work to Devanandī. This is also confirmed by the introductory stanza—

लक्ष्मिरात्म्यतिकी यस्य निरवधावभासते ।

देवनादितपूजेन नमस्तस्मै स्वयंभुवे ॥

which is given by all Mss.,<sup>3</sup> wherein the first word of the second line, obscure in meaning as it is, appears to be purposely used to indicate the name of the author. Further, works like Dhanāñjaya-kośa or Jaina-Harivaṃśa<sup>4</sup> (A. D. 783) and writers like Bopadeva or Hemachandra refer to Devanandī as the author of this grammar. The point then may be regarded as fairly settled. This Devanandī is otherwise known as Pūjyapāda.

1 The Jainendra-sūtrapāṭha belongs to the Digambaras from whom the Śvetāmbaras have borrowed it wholesale. The tradition, therefore, belongs more strictly to the Śvetāmbaras.

2 अदिन्नाप जिनमन्त्रेण कौमारैरपि निरुपितम् । ऐन्द्रं जैनेन्द्रमिति तत्प्राहुः क्षन्दावुशासनम् ॥

3 Except the one above quoted, which gives a different meaning.

4 In the opening *praśasti* of the work there is a reference to the Jainendra-vyākaraṇa. Akalaṅkādeva also quotes a Jainendra sūtra in the *ṭīkā* i. 5.1.

Dr. Kielhorn once believed that Pāṇyapāda was a *nom de plume* assumed by a late writer, with the view all the more readily to make the work pass under the name of the last Tirthaṅkara. The historical existence of the founder of this school thus doubted by Dr. Kielhorn has been conclusively established by Professor Pathak,<sup>1</sup> who quotes a verse from the Nandisaṅgha Paṭṭāvali<sup>2</sup> and gives other references to prove that Devanandi was no other personage than Pāṇyapāda himself.

48. *Date of the Jainendra-vyākaraṇa.*—The foundation of this school dates from about the same time as that of the Chāndra. If anything, the Jainendra would come a little before the Chāndra. Professor Pathak in his paper on the Jaina Śākatāyana (Indian Antiquary, Oct. 1914) gives evidence to assign the Jainendra-vyākaraṇa to the latter part of fifth century A. D. Among his arguments are: 1. the fact that the Kāśikā seems to betray a knowledge of the Jainendra-vyākaraṇa<sup>3</sup>; 2. the circumstance that the Jainendra sūtra<sup>4</sup> alludes to Īśvarakṛishṇa the author of the Sāṅkhya-kārikās (who is assigned by Dr. Takakusu to A. D. 450) and to the twelve year cycle of Jupiter according to the heliacal rising system<sup>5</sup> a system which was in vogue in the time of the Early Kadamba kings and their contemporaries, the Early Gupta kings; and 3. the collateral evidence to be derived from later references to the Jainendra from the ninth century on. Thus the Śākatā-

1 Indian Antiquary xii, pp. 19 ff.

2 यज्ञशक्तिविश्वोत्पत्तिर्यदेवमन्वी महा-  
चरिः। श्रीसुखपादापरारुहो गुणगन्दी  
गुणाक्षरः॥

3 Kāśikā iii. 3.40 उच्यते च तद्विषये  
वक्तव्यः presupposes Jainendra  
sūtra ii. 3.36 इत्यादिभ्यःश्रुत्यास्ते-  
ष्वेते, as Kāśikā could not  
have derived it from else-  
where.

4 Sūtra iii. 3.134—शरद्वृत्त्युत्पत्तिर्यदेवमन्वी  
शिशुसिद्धिर्गुणरत्नाम् भुवस्तत्तात्पर्य-  
वृत्त्युत्पत्तिर्यदेवमन्वी । Contrast  
Pāṇini, iv. 1.102. The Am-  
ghavṛtti of Śākatāyana ex-  
plains आग्निहोत्राणां शरद्वृत्त्युत्पत्तिः,  
the latter being another name  
for Īśvarakṛishṇa.

5 Sūtra iii. 2.5 सुरुद्वयाद्वाच्यतेऽस्ते ।

yana Śabdānuśāsana (which dates from 1025 A. D., as we shall see) is largely indebted to the Jainendra. A Digambara Darśanaśāstra of 853 A. D. mentions, as stated by Dr. Peterson,<sup>1</sup> a pupil of a certain Pūjyapāda as being the founder of a Draviḍa-saṅgha. Lastly, an inscription from the Śaṅkhabasti temple at Lalshimśvara records a gift in Śaka 632 (730 A. D.) of Śrī-Pūjyapāda to his house-pupil, although this last is not quite a trustworthy evidence, being not contemporaneous, and there may have been more than one Pūjyapāda.

49. *Character of the Jainendra-vyākaraṇa.*—There are two versions in which the Jainendra grammar has come down to us. The shorter one which consists of about 3,000 Sūtras is followed by Abhayānandī in his gloss on the grammar, while the longer one which, besides other minor differences in the wording and the arrangement of the sūtras, gives over 700 sūtras not found in the shorter version, is followed by Somadeva in his commentary called Śabdārṇavachandrikā, which, as he himself tells us, was composed in A. D. 1205. Professor Pathak has accumulated evidence tending to show that the longer version followed by Somadeva is the truer one, while that of Abhayānandī is much later.<sup>2</sup>

The Jainendra grammar is altogether wanting in originality. It is nothing but Pāṇini and the vārtikas condensed as much as possible. The merit of the work solely consists in the number of ingenuous shifts resorted to for the purpose of securing the maximum economy of words. Even the most trifling changes such as that of विवादा or अन्यतरस्यां into वा, of सङ्ख्य into ख, and the alteration of the order of the words in the sūtras<sup>3</sup> so as to

1 Report for 1883-84, p. 74.

subject.

2 Professor Pathak intends shortly to write a paper on the

3 Pāṇini vii. 1. 9 अथ विवदं वा is changed into विवदं अथ.



produce by coalescence a syllable less are not disregarded. The Pāṇiniya pratyāhāras are retained without a change, though the fourteen Śiva-sūtras together with the section on Vedic grammar, are omitted. In addition, Devanandī has invented a large number of shorter technical terms<sup>1</sup> which bristle throughout his work and make its study the most complex imaginable.

Devanandī alias Pūjyapāda has, as is the wont of most Digambara writers, nowhere quoted by name or acknowledged his obligations to authors and works not belonging to his own religion. He has in his sūtras quoted six names.<sup>2</sup> The Decān College Ms. no. 1223 of 1891-95, which makes it its business to prove that the author of this grammar is Jina himself, gives on this point a rather incorrectly written note<sup>3</sup> which tends to say that since one of the above names, that of Prabhāchandra, which occurs in the sūtra राज्ञः प्रभाचन्द्रस्य, appears on the face of it to be a fiction, we may presume the same for all the rest. We can couple with this the statement of one of the commentators on Hemachandra's Dvyāśraya-mahākāvya to the effect that Siddhasena, another of the quoted names, was not a grammarian at all. Dr. Kielhorn similarly believed that all these names were fictitious and thought that the practice of thus quoting names *honoris causa* was not confined to the Jainendra school alone. Unfortunately we cannot decide the matter now.

50. Later history of the Jainendra-vyākaraṇa.—The absence of any originality accounts for the paucity of works connected with this school. Two commentaries only have

1. Such as ल्य for प्रत्यय, य for कर्म-धारय, म for परस्मैपद, अव for आर्धधातुक, and so on.
2. Namely, श्रीहृत्, रक्षोभद्र, धृतिवालि, प्रभाचन्द्र, सिद्धसेन, & समन्तपाम्प.
3. प्रक्षेपाऽवीक्ष्य(?)तां ह्युदत्त्वात् । राज्ञः प्रभाचन्द्रस्यपदं । देवर्षिद्विमतं मोहः प्रक्षेपरजसोपि चेत् । चिराय भवतां "राज्ञः प्रभाचन्द्रस्य" औपहासिकः ।

been preserved, one by Abhayānandī whose date is probably 750 A. D., and another called Śabdāṛṇava-chandrikā by Somadeva. Somadeva represents himself as the contemporary of the Śilāhāra King Bhojadeva (Bhoja II) and an inhabitant of Ajurikā (which is probably to be identified with अजुरै in the Kolhapur State). It is probable that in addition to these two commentaries that have come down to us, some others were written, and possibly the grammar was at one time made the object of diligent study; but our information on this point is extremely scanty.

There is also a recast of the Jainendra grammar meant to facilitate its study for beginners. It is called Pañchavastu, and, as is to be expected, it follows the shorter text of the sūtras as given by Abhayānandī. The work is said to be that of Devanandī; but this is clearly a mistake founded on the fact that the sūtras followed are those of Devanandī. The introductory section of the Pañchavastu which deals with the pratyāhāras seems to be an interpolation. This section mentions a person called Ārya-Śrutakīrti<sup>1</sup> as the author of the whole work. Is he then the author of this recast? If so, the absence of any other allusion to him in the body of the work becomes rather curious. Professor Pathak mentions a Śrutakīrti as having flourished about Śaka 1045.

About the history of the Jainendra grammar since the thirteenth century very little definite is known. The work probably shared the fate of all imitations and ceased

1 Compare the Colophon—स्वस्ति  
श्रीकोट्टाक्षरवेदान्तवर्त्याञ्जुरिकानदा  
स्थान.....जिनाहये.....श्रीमच्छि-  
लाहारकुलकमलमार्तण्ड.....श्रीवीर  
भोजविजयराज्ये शकवर्षकासहस्रैक-  
शतसप्तविंशतितमकीर्धनसंवत्सरे....

श्रीपुण्यपादपद्माञ्जुरकचित्ता श्रीम-  
स्सोमदेवमुनीचरणे &c.

2 Indian Antiquary, x, p. 75;  
Dr. Peterson's Report for  
1883-84, pp. 67 ff.

to be attended to when the original on which it was based came to be studied more and more. It was meant to appeal to a sect and even there it was not without a rival. To this day it draws a solitary student here and there from amongst the Digambara Jains, especially of Southern India.

### The Sāktāyana School

51. The Śāktāyana School.—Separated from the Jainendra school by some two centuries or so but much allied to it in its object and the mode of treatment comes the Śāktāyana Śabdānuśāsana, which, like its predecessor, was meant to appeal to a limited body of co-religionists: the Śvetāmbara Jains. To judge from the number of regular commentaries and other accessory treatises in connection with this school and from the numerous references to it in works like the Gaṇaratna-mahodadhī, Madhaviya-Dhātuvṛtti and so forth, it would appear that at one time the Śabdānuśāsana was largely studied among members of communities other than those to whom it was primarily addressed. There is not much originality in the work itself to deserve this popularity.

52. The founder of the Śāktāyana Śabdānuśāsana not the ancient Śāktāyana but his modern namesake.—The name Śāktāyana suggests, as we have seen, a very high antiquity in that it is quoted in the Nirukta (i. 3) and in Pāṇini's Ashtādhyāyī (iii. 4.111, viii. 3.18, viii. 4.50). Here, however, we are dealing not with the ancient Śāktāyana—none of whose works have survived even in name—but with a modern or *abhinava* Śāktāyana: with the person who under this appellation is quoted, for instance, in Bopadeva's Kāmadhenu,<sup>1</sup> by Hemachandra and other later writers.

<sup>1</sup> Colebrooke, *Mis. Essays*, Vol.

Catalogue p. 176 a.

II. p. 44; Aufrecht's Oxford

The late Dr. Kielhorn once expressed doubts as to the historical existence of this modern Śākaṭāyana. He inclined to the view that it was some modern Jain writer who has presented his own grammatical labours under the auspices of a revered name, carefully<sup>1</sup> trying to follow the views attributed to him in ancient works and possibly having for its basis some of the teachings of the earlier Śākaṭāyana. Professor Pathak's paper on the Jaina Śākaṭāyana (*Indian Antiquary* for October 1914) has now conclusively established not only the historical existence of the author of the Śabdānuśāsana but his exact date. The Śākaṭāyana who wrote the Śabdānuśāsana also wrote the *Amoghavṛitti*, which was written<sup>2</sup> in the time of Amoghavarsha I, the great Rāshtrakūṭa king whose known epigraphic dates range from A. D. 817-877.

53. *Character of the Śākaṭāyana Śabdānuśāsana.*—Besides the older grammarians such as Pāṇini, Kātyāyana, Patañjali, and Chandragomin, Śākaṭāyana has freely drawn upon the work of Pūjyapāda the author of the *Jainendra-vyākaraṇa*. Many sūtras of Śākaṭāyana are identical with those of Pāṇini,<sup>3</sup> and in cases where they differ the object has been to say in shorter and fewer words what

1 Carefully but often inaccurately:

Thus in sūtras iii. 4. 111 and 112, Pāṇini tells us that the Imperf. 3rd pers. plu. of *vr* is *vr̥* only according to Śākaṭāyana, but not so in his own opinion. This establishes *vr̥*. Now the modern Śākaṭāyana also makes the rule optional and allows both forms in his sūtra *vr̥ vr̥̄*. This is what Pāṇini teaches, and not what Pāṇini represents Śākaṭāyana to have taught.

2 The most conclusive proof for

this is the use of the instance *अनुवृत्तेः च यदोऽस्तौ* to illustrate the use of the imperfect (sūtra iv. 3. 207) to describe a well-known past event which the writer might have personally witnessed but did not. There is inscriptional evidence to prove that the event in question took place shortly before Śaka 789 or A. D. 867 (see *Ep. Ind.* vol. i, p. 54, *Ind. Ant.* vol. xii, p. 181).

3 E. g. Pāṇini's i. 3. 11, ii. 1. 1, viii. 4. 40, &c.

was already intended by Pāṇini.<sup>1</sup> Most of the new matter is taken, from Chandragomin<sup>2</sup> (without acknowledgment of course) and where he has improved upon Chandragomin, the improvement was already suggested by the Jainendra sūtras,<sup>3</sup> independently of which there is hardly anything new that we can put to his credit.<sup>4</sup> In his sūtra i. 2.37 Śākatāyana seems to quote Indra who probably is to be identified with Pūjyapāda, the founder of the Jainendra school.

The Śākatāyana Śabdānuśāsana consists of four adhyāyas of four pādas each, the total number of sūtras being about 3,200. The arrangement of topics is similar to that of later Kaumudis. He gives thirteen प्रत्याहारसूत्रs and following the suggestion of Kātyāyana has omitted from them the vowel *ṛ* and assigned therein a place to the अव्ययवाहs. He does not, of course, treat of the Vedic grammar. His ingenuity is mainly confined to economising the wording of the sūtras. Except in three<sup>5</sup> cases, he has invariably substituted the monosyllabic च, wherever Pāṇini had used चिभावा, or अन्वयतरस्याच्च or had quoted the name of some ancient authority. The most striking instance of this tendency is given perhaps by

1 E.g. सास्नेतेत् for आक्षिप्स्येन सदेता of Pāṇini (i. 1. 71).

2 Instead of Pāṇini's iv. 4. 29, परिशुखं च, Chandra gives चरे-क्षुखवाच्यं and so also does Śākatāyana.

3 In giving Chandragomin's improvement सखिद्वयणिग्भ्यो च: on Pāṇini's सख्युर्भ्यः (v. 1. 126) Śākatāyana economises one syllable by giving the sūtra as सखिचणिग्भूतयाः, herein imitating Pūjyapāda.

4 For Pāṇini's हस्तवृत्तात् (v. 2. 133), Chandra gives हस्तवृत्ता-ज्जाती (iv. 2. 130), Jainendra

gives हस्तवृत्तकराज्जाती (iii. 4. 143), and so also does Śākatāyana. The like holds true of Pāṇini's ii. 1. 18, ii. 3. 34, &c.

5 Namely Śākatāyana sūtras ii. 1. 229, i. 2. 13, i. 2. 37 (corresponding to Pāṇini's v. 4. 154, vii. 1. 79, and vii. 2. 101 respectively), where Śākatāyana quotes सिद्धनग्नी, आर्षवज्र, and हृन्द्. Whether, these three names are merely पूजार्थ or there were before him grammarians of that name cannot be determined.

Pāṇini's sūtra v. 2.128, which runs *इंद्रोपतापेगङ्गात्पाणिस्थादिनिः* Chandra changed this into *चार्य(=ईदृ) रोम(=उपताप)गङ्गात्पाणिस्थादस्वाङ्गादिनिः*, where the substantial change is the addition of the qualifying clause *अस्वाङ्गात्*. Śākaṭāyana says just what Chandra said, but instead of *रोमगङ्गात्* puts a form which is shorter by full two syllables—*रुद्रनिः*. In his technical terminology also he has often taken up Chāndra words in preference to Pāṇini's wherever the former were shorter. Thus he has used *चादि*, *सर्वादि*, *तद्* and *अतद्* instead of *निपात*, *सर्वनामन्*, *आत्मनेपद्* and *परस्मैपद्* of Pāṇini.

54. Other works of the Śākaṭāyana school.—Besides the Śabdānuśāsana and the Amoghavṛitti Śākaṭāyana is credited with the authorship of i. Paribhāṣā-sūtras, ii. Gaṇapāṭha in sixteen pādas, iii. Dhātupāṭha, iv. Uṇādi-sūtras in four pādas, and v. Liṅgānuśāsana in seventy āryā stanzas. Of these none is older than the corresponding Pāṇiniya treatise. One expects to find in the Uṇādi-sūtras at least traces of the ancient Śākaṭāyana and his works, but he is sure to be disappointed in his expectations. The other treatises also do not call for any special notice. Hemachandra based his own Liṅgānuśāsana on that of Śākaṭāyana, of which, in fact, it is only an enlarged edition.

55. Later history of the Śākaṭāyana school.—The later history of the Śākaṭāyana school—as is the case with almost every grammatical school—is to be divided into two parts: the period of commentaries and sub-commentaries, and the period of digests and manuals. The periods often overlap chronologically. Of commentaries on the Śākaṭāyana Śabdānuśāsana the most noted are i. a Nyāsa quoted in the Mādhaviya Dhātuvṛitti. Probably this is

1 The Ms. in the Jain Maṭha at Śrāvana Belgola is not, as reported, a Ms. of the Śākaṭāyana Nyāsa; it is a Ms. of Jīvendrabuddhi's Kṛṣikṛiyā-

raṇapānjika, and an almost complete Ms. for that, written in Canerese characters. See before, note 1 on page 39.

no other than the Nyāsa by Prabhāchandrāchārya, which is in the nature of a commentary on the Amoghavṛitti.<sup>1</sup> And ii. a commentary called Chintāmaṇi by Yakshavarman. This was throughout based upon the Amoghavṛitti and lays no claim to originality.<sup>2</sup> Nevertheless it has been honoured by many sub-commentaries such as the Maṇi-prakāśikā by Ajitasenāchārya, Chintāmaṇipīṭhatipada by Maṇḍarasa, and a Tippaṇi by Saṃantabhāda.

Besides regular commentaries there have been produced at least two or three recasts of the Śākatāyana grammar. The best of them is the Prakriyāsāṅgraha by Abhayachandrāchārya, published at Kolhapur, 1907. Abhayachandra's date follows from that of his pupil Keśavavarṇi who in Śaka 1281 (= A. D. 1359) wrote a Sanskrit commentary on Gomatasāra, a philosophical work in Prākṛit. Abhayachandra thus flourished during the first half of the fourteenth century. In his recast Abhayachandra has omitted a large number of the original sūtras, which were unnecessary in a work for beginners, and amplified a few others. His arrangement is closely modelled upon works like the Prakriyākaumudī. Another and a still shorter abridgment of the Śākatāyana grammar is the Rūpasiddhi by Dayāpāla, pupil of Matisāgara and a fellow-student of Vādirāja alias Jayasimha II, the Chālukya emperor who was reigning in Śaka 947 (= A. D. 1025).<sup>3</sup> The work is somewhat similar in scope to the Laghukaumudī.

1 Regarding the Amoghavṛitti, Śākatāyana's own commentary on his sūtras, see Professor Pāṭhak's paper (Ind. Ant. for October 1914).

2 Compare—तत्त्वार्थमहर्षि कृति संक्षेपे लघुवर्णनी । सप्तमूर्त्यलक्षणा कृति-  
वैद्वत्ते पञ्चवर्णनी । Extracts to

prove the dependence of this commentary on the Amoghavṛitti are given by Professor Pāṭhak, loc. cit.

3 For these facts I am indebted to Professor Pāṭhak's paper in the Ind. Ant. for Oct. 1914.

In course of time the Śākaṭāyana Śābdānuśāsana came to be fairly ousted from the field by a powerful rival in the shape of Hemachandra's Śābdānuśāsana, which like its predecessor<sup>1</sup> was addressed to the Svetāmbara Jains, with the result that even Mss. of works belonging to the school are at present very rarely to be met with outside of Southern India, which was once the centre of its greatest influence.

### The Hemachandra School

36. *The Hemachandra School.*—The last, but not on that account the least, of these sectarian schools that we have to notice is the one which is known under the name of its founder, the Jain monk Hemachandra. About Hemachandra and his times we know a good deal more than what we did regarding the founders of the other schools hitherto described. The biographical material regarding Hemachandra has been brought to a focus in Dr. Bühler's German pamphlet<sup>2</sup> entitled 'Ueber das Leben des Jaina Monches Hemachandra,' Wien, 1889.

37. *Life of Hemachandra.*—Hemachandra was born on the full-moon night of the month of Kārttika in the year of Vikrama 1145 (corresponding to A. D. 1088 or 1089, November-December) at a place called Dhunduka, now in the British Collectorate of Ahmedabad. His parents were humble banias, Chachiga and Pahini by name. He was originally named Chāṅgadeva. The mother was a

1 That Śākaṭāyana was Svetāmbara Jain is proved by the numerous references to the *Āvaśyaka-sūtra*, *Chheda-sūtra*, *Niryukti*, *Kaṭika-sūtra*, and other Svetāmbara works found in the *Amoghavṛtti*.

2 Besides the sources found in Hemachandra's writings this

work is based upon *प्रभाव-चरित* by मेघसुहृद्वाचार्य and *प्रज्ञासूत्र* (1250 A. D.), *प्रवन्ध-विस्तारणि* by मेघसुहृद्वाचार्य (1305-6 A. D.), *प्रवन्धकोश* by रत्नाक्षर (1348-9 A. D.), and *कुमारपाल-चरित* by विनायकन (1435-6 A. D.).



good pious woman, and the birth and the greatness of her would-be son was conveyed to her in a dream which was interpreted for her by a religious teacher named Devachandra.

When Hemachandra was a boy of five, Devachandra requested Pahini to surrender the son to the service of religion, offering considerable money in compensation. The money was refused, but the boy was given over, who, at Cambay, on the 14th day of the light half of the month of Māgha, being Sunday, was solemnly received into the order of the Jain Priesthood, taking on that occasion the new name of Somachandra. During the twelve years that followed his ordination, and of which our information is very scanty, Somachandra probably devoted himself to learning with great zeal. On the conclusion of his studies he was consecrated as Sūri or Āchārya, once more, and for the last time, changing his name to Hemachandra.

The next glimpse that we have of him is at Anahillapattaka as the acknowledged head of the greatest of the many Jain communities there. Jayasinhha otherwise called Siddharāja, was then on the throne, ruling from (Anhilvad-) Patan an empire which extended from Abu to Girnar and from the western sea to the borders of Malva. He was a munificent patron of learning and an earnest enquirer into religious truth. He never abandoned the worship of Śiva which was traditional with his house, but it was his delight to gather religious men from all quarters and to set them discussing before him the truth of their systems. Hemachandra early attracted his notice and he sought to conciliate, if not actually to convert, his sovereign by the use of clever parables inculcating suspense of judgment and eclecticism. There are several stories current about Jayasinhha and Hemachandra displaying the latter's shrewdness in contending with his Brahman enemies at court.

After the death of Jayasinha (1143 A. D.) Kumārapāla, his nephew, came to the throne. The first ten years of his reign he spent in victorious warfare on the northern frontiers of his kingdom. When he had nothing to fear from his enemies, he settled down to a peaceful and contemplative life. In this case there is no reason to doubt that Hemachandra's exertions resulted in the king's conversion. A drama called Moharāja-parājaya is based upon this fact. It is the oldest of our authorities for Hemachandra's times, being written by Yaśahpāla, minister to Ajayapāla, Kumārapāla's successor. According to the drama Kumārapāla's conversion took place in Śaṃvat 1216, the second day of the bright half of the month of Mārgaśīrsha. It is at the request of Kumārapāla and in order to establish him in his new faith that Hemachandra wrote the *Yogasāstra*, just as, ere long, he had written the *Śabdānuśāsana* at the request of Siddharāja or Jayasinha.

During the closing years of Kumārapāla's reign he, in company with Hemachandra, made many pilgrimages to Jain sacred places in Western India. Hemachandra, who was now an octogenarian, soon felt his end drawing near, and he boldly set out to meet it by means of *pratyopaveśan*. He was 84 at the time of his death. Kumārapāla died only six months after him. With their death the glories of the Jain empire also came to an end, after a brief existence of unparalleled brilliancy.

58. *Nature of Hemachandra's Śabdānuśāsana.*—Regarding Hemachandra's grammar (the full title of which is *सिद्धहेमचन्द्राभिधत्तव्योपज्ञशब्दाहुज्ञासन*<sup>1</sup>) it consists, like Pāṇini's work, of eight *adhyāyas* of four *pādas* each, the total number of *sūtras* being about 4,500. Of these nearly a

1 A certain commentator explains the first part of the title thus—

सिद्धराजेन कारितत्वात् सिद्ध ।  
हेमचन्द्रेण कृतत्वात् हेमचन्द्र ।

fourth part of sūtras is given by the last adhyāya alone, which deals exclusively with the Prākṛit languages which were now in their most flourishing condition. In the remaining adhyāyas the arrangement of subjects is natural, only slightly differing from that of the Kaumudis.

Hemachandra's object in writing a new grammar for the benefit of his illustrious patron was to say in the shortest possible manner not only all that his predecessors had said upon the subject, but everything that could be said. Accordingly he has drawn freely upon the works of all the grammarians and commentators that had gone before him : indeed in some cases—especially in regard to Śākāṭyāyana's Śabdānuśāsana and the Amoghavṛitti—his dependence is so close as to amount to almost slavish imitation.<sup>1</sup>

Hemachandra wrote a commentary on his own sūtras called Śabdānuśāsana-Bṛihadvṛitti. This commentary is profuse and learned, quoting the views of many writers—always under the general appellation of अपरः, परः, अन्यः, एकः, काश्चित् etc.—for approval in some cases and refutation in most others. A commentary called Nyāsa on this Bṛihadvṛitti identifies a large number of these quotations<sup>2</sup> and if properly edited along with Hemachandra's Bṛihad-

1 Some typical instances will be found collected by Professor Pathak in the Indian Antiquary for October 1914, page 209. That Hemachandra does now and then add a bit of his own is proved by instances like the sūtra परे मध्ये षष्ठ्या वा (Pāṇini ii. 1. 18), which Śākāṭyāyana gives as परे मध्येऽन्ताः षष्ठ्या (वर), while Hemachandra gives as परे मध्येऽन्ताः षष्ठ्या वा ।

2 These are : उपपद्यन्ति, उत्पद्यन्ति, उपपद्यन्ति, कालल, कालापक, काशि-काकार, क्षीरस्वामी, चक्षुर्गोमित्र, जयन्तीकार, दुर्मिर्षिह, देवर्गदी, न्यासकार, पाणिनि, भाष्यकार (otherwise देवराज or कश्चित्), भोज, वासन, वासिककार, विद्यान्तविद्या-धर, द्वाकदायन, क्षुतपाद, and many others. The उपपद्यन्ति is probably क्षीर्यह, while क्षुतपाद is probably the same person who is quoted in the Amoghavṛitti at iv. 1. 252-3.

vṛitti it is very likely to shed considerable light on many a dubious point in the history of Indian grammar. At the end of each pāda of the vṛitti Hemachandra, by way of a praśasti, has added a stanza in praise of his patron and his family. They are all given together in a note to Dr. Bühler's pamphlet above referred to, and are written in the usual classical style of flattery.

An abridgment of the Bṛihadvṛitti for the first seven chapters of the Śabdānuśāsana is also attributed to Hemachandra, and may probably have been written with his concurrence. It is a mere patchwork, containing nothing new or original. Mss. of it date as far back as cir. 1350 A. D., and one old palma leaf Ms. calls it, instead of Śabdānuśāsana, Laghuvṛitti-Śabdānuśāsana-Rahasya. To illustrate the rules of his grammar, Hemachandra has composed a poem, resembling the Bhaṭṭikāvya, which is known as Dvyāśraya-mahākāvya.

59. Treatises accessory to Hemachandra's Śabdānuśāsana.—It is not necessary to describe in fuller details the treatises accessory to Hemachandra's Śabdānuśāsana. These are: i. Haima-Dhātupāṭha, which is arranged for the most part like the corresponding treatise of Pāṇini; ii. Uṇādisūtras, numbering a little over 960; iii. Liṅgānuśāsana, a metrical treatise, being an enlargement of the Śākaṭyana Liṅgānuśāsana and divided into eight sections; iv. Gaṇapāṭha; v. A collection of Paribhāṣās; and some others. For the most part these treatises are embodied in Hemachandra's Bṛihadvṛitti, from which they seem to have been subsequently extracted and published in a separate form. It is doubtful whether the vivaraṇas or vṛittis which are given in Mss. of the Liṅgānuśāsana or of the Uṇādisūtras do really come from

1 Namely—वृद्धिः, नईसकालिकः, ईर्ष्यालिकः, शीलिकः, पुनर्नईसकालिकः, शीर्षीयः, शिलिकः and परलिकः.

Hemachandra. Here, as in most of the commentaries on the Śabdānuśāsana, the colophons of the original work are mistaken for those of the commentaries themselves.

60. Commentaries on Hemachandra's Śabdānuśāsana.—The most important and extensive of these commentaries or rather sub-commentaries is the Bṛihadvṛitti-dhūṇḍhikā. No complete Ms. of this work has been hitherto discovered, the longest extending only upto the fifth adhyāya. The Mss. indifferently call it वीणिका, अवचुरि, अवचुरिका and वृण्डिका. Its authorship also is equally uncertain. Many Mss. and reports ascribe it to Hemachandra, which is very probably a mistake. A Ms.<sup>1</sup> from the Deccan College collection, which contains the commentary on adhyāyas vi. and vii, is stated to have been the work of Dhana-chandra. Another<sup>2</sup> Ms. of the Dhūṇḍhikā purports to be the work of Jinasāgara, while a third which contains only a fragment from the ākhyāta section gives Nandasundara as its author. These conflicting statements it is very hard to reconcile. The most probable view is that there were two slightly varying versions of the Dhūṇḍhikā and consequently there may have been two separate authors. Whether each wrote a commentary on all the seven adhyāyas or only on portions from them it is perhaps impossible to decide. The Dhūṇḍhikā on the eighth or the Prākṛit chapter is the work of Udayasaubhāgya, pupil of Harshakula of the Laghutapāgachchha. It was written in 1533 A. D. during the reign of Bahadur Shah of Gujarat (1525-1537). The object of a Dhūṇḍhikā is to take the various sūtras of the Śabdānuśāsana in order, explain them word by word, and in the majority of cases to quote instances of its application, deriving the several forms step by step by bringing in the necessary sūtras.

Another very useful commentary on the Bṛihadvṛitti is by Devendrasūri, pupil of Udayachandra of the Chāu-

<sup>1</sup> No. 10 of 1877-78.

<sup>2</sup> No. 119 of 1869-70.

dragachchha. It is called Haimalaghunyāsa and purports to be an abridgment of a larger Nyāsa by Udayachandra, the author's preceptor.<sup>1</sup> This latter work has not come down to us. The importance of this commentary mainly consists in that it refers many of Hemachandra's quotations to their sources. A third anonymous commentary calls itself Śabdamaṇḍapavanyāsa. There do not seem to be existing any more commentaries worth the name.

61. Digests and manuals and other miscellaneous works.— Smaller manuals based on Hemachandra's Śabdānuśāsana have also come down to us, the most famous by far being the Haima-laghnuprakriyā by Vinayaviṇayagaṇi, pupil of Kīrtivijayagaṇi. It was composed in Śaṃvat 1710=1652 A. D.<sup>2</sup> A commentary on it called Haima-prakāśa was also written by the author some twenty-five years later.<sup>3</sup> A second digest referred to above,<sup>4</sup> called Haimakaumudī alias Chandraprabhā, was put together in Śaṃvat 1725 (=1669 A. D.) by Meghavijaya, one of the sūris who "by the command of the lord of the country (Deśapati) were provided with quarters for the rainy season in the palace of Agarāvara."<sup>5</sup> This work is said to have been the model for the Siddhāntakaumudī. The facts may have been just otherwise.

Of lesser lights we have i. Puṇyasundaragaṇi who arranged for the school the different Sanskrit roots in their alphabetical order giving after each root its meaning, gaṇa, and other conjugational peculiarities; ii. Śrīvallabhavāchanācārya who wrote in Śaṃvat 1661,

1 Compare the following stanzas from the Prāsaṃti :—

. . . . .  
यत्तं वरः । यावज्जीवमसूयस्य व्याख्या  
ज्ञानासुखधरा ॥ तस्योपदेशाद्वेत्त-  
वृत्तिरित्यल्लो व्यधात् । न्यासमारत-  
पुष्पात् तनीयौ किमकवधः ॥

2 Compare : . . . . .

तो राजधन्यपुरनगरे । हैमव्याकरणस्य  
प्रथितं प्रक्रिया . . . . . ॥

3 Compare : कृषिवह्निजलविशेषमित-  
वर्षे रतलामधुरे रम्भे । मन्थोऽयं  
सम्पूर्णः विजयादशम्वो . . . . . ॥

4 See before, page 46, note 3.

5 Peterson's Report iii, page 10.

during the reign of Sūrasimha alias Siwairāj of Jodhapur, 1594-1619 A. D, a commentary called Durgapadaprabodha on Hemachandra's *Liṅgānuśāsana*;<sup>1</sup> iii. Hemachandrasāviṣaya-gaṇi who put together a collection of about 140 Paribhāshās or maxims of interpretation used in Hemachandra's grammar, and wrote a commentary on them called Nyāyārthamañjūshā, in Śaṃvat 1515<sup>2</sup> or A. D. 1457 at Ahmedabad; iv. Amarachandra, a pupil of Jinadattasūri of the Vāyadagachchha, who lived about the middle of the thirteenth century and wrote a work, called Syādisamuchchya, on declensions and their irregularities; and v. Guṇaratnasūri who wrote a work, called Kriyāratnasamuchchaya, on the use and conjugational peculiarities of the more important Sanskrit roots. He was the pupil of Devasundarasūri and wrote this work in Śaṃvat 1466 (=A. D. 1408).<sup>3</sup> At the end of his work, in nearly 80 stanzas, he gives a succession of spiritual preceptors which is of considerable historical importance.

62. Conclusion of the Hemachandra school.—Hemachandra was a prolific writer. In nearly every branch of literature which he touched he has left one or more important works behind him. The school of grammar which he founded was not, however, destined to have a very long and even career of popularity. After the age of commentators which had its fullest swing in the fifteenth century, the work fell more or less into neglect, perhaps for lack of originality but more probably because of the sectarian character of its founder and followers. Outside its circle it has not exerted much influence, while in its own circle it had to stand against two predecessors, Jainendra and Śakatayana, and at least one successor, Malayagiri

1 श्रीमद्योगेश्वरदेवे (? पुत्रे पुत्रे) सूरसिंह-

गङ्गापते । भाष्यराज्याभिर्षं भाष्यच्छा-

स्तरि गङ्गादेवे ॥ श्रीमत्सूरसुतौ-

शसंख्ये वर्षे &c.....।

2 श्रीमद्विष्णुभक्तदेव सिधितिवर्धे &c.

3 साक्षे दत्तपूज्यभट्टाभिर्षे &c.

who wrote a Śabdānuśāsana of his own and composed a commentary on it during the life-time of Hemachandra himself, if we are to trust the evidence furnished by the instance अद्वयरातीन्द्रमारपाहः given in the commentary.<sup>1</sup> This would make Malayagiri flourish between A. D. 1143 and 1174. Malayagiri, unlike Hemachandra, used pratyāhāras and followed on the lines of the Kātantra as well as Śākaṭāyana. Unfortunately, the only Ms. of this work that has so far come to light is incomplete, and nothing further could be said of this work here.

Regarding the Prākṛit chapter of Hemachandra's Śabdānuśāsana and its subsequent history—for, it had an independent development of its own—we need not discuss it in this place as it is beyond the proper province of our essay, which is limited only to the Sanskrit schools of grammar.

From these sectarian schools of grammar we shall now turn to schools which are rather cosmopolitan in character, being designed mainly to appeal to the masses—to schools whose object was to say just what is sufficient for a proper understanding of the language, to which grammar was considered, and justly considered, as only ancillary—to schools, namely, which go by the names of the Kātantra, and the Sārasvata.

### The Kātantra School

63. The Kātantra school.—The name Kātantra, according to the commentators, means a short treatise, a handbook in other words in which the niceties of Pāṇini's grammar have been dispensed with for the benefit of beginners. This view gains plausibility from a statement in the

<sup>1</sup> See Dr. Kielhorn's report for 1890-91, page 44.

11 [ Śh. Gr. ]



Vyākhyānaprakriyā' which says that this grammar was primarily designed for the use of—

छान्दसः स्वरूपमतयः शास्त्रान्तररताश्च ये ।

इन्द्रा आधिनिरतास्तथाहस्पयुताश्च ये ॥

बानिकृतस्यादिसंज्ञका लोकयात्रादिषु स्थिताः ।

तेषां क्षिप्रं प्रमादार्थम्—

Waber in his history of Indian Literature p. 227 notes that this grammar was meant for those who wished to approach Sanskrit through Prākṛit, and that the Pāli grammar of Kachchhāyana was based upon the Kātantra. We have else where (page 10) spoken of the relation which Dr. Burnell discovered between this and the Tamil grammar, and of these again with the ancient Prātiśākhya and other Aindra treatises. All accounts thus agree in stating that the Kātantra grammar was not the creation of a school, but was rather meant to satisfy a real popular need; and looking to the intrinsic merits of the work itself, as also to the host of commentators that have been attracted towards it, it is clear that the work must have served its purpose pretty well, at least for a time.

64. Traditional account about Śarvavarman, the founder of the school.—The Kātantra is otherwise known as Kaumāra or Kālāpa, and the traditional explanation<sup>2</sup> of the genesis of these two names is as follows: There once lived in the Deccan a king called Śātavāhana<sup>3</sup> who, while one day having *jala-keli* with his queen, was requested by her "मोदकं यदि राजन्," meaning "Pray, do not sprinkle any more

1 Ms. No. 316 of 1875-76 from the Deccan College Library.

2 The tradition is mentioned in Dr. Bühler's Report for 1875-76, p. 74, and detailed in the कलापव्याकरणोत्पत्तिप्रस्ताव by बन-मालि, a Ms. of which is No. 50 of Notices, Second Series, by Haraprasada Shastri.

3 Is he to be identified with the Andhra King of that name mentioned on p. 208 of V. A. Smith's Early History of India, third edition, published in 1914? In that case the beginning of the Kātantra will have to be put in the first century of the Christian era.

water on me." Thereupon the ignorant king offered her some (मद्यकः) sweets. Subsequently, discovering his error and being much ashamed of his ignorance of Sanskrit, he requested his Pandit named Śarvavarman<sup>1</sup> to devise a speedy method of learning grammar. The Pandit in his difficulty besought God Śiva who ordered his son Kārttikeya or Kumāra to accede to his wishes. Accordingly, Kumāra revealed the sūtras of the Kaumāra grammar. As the God's vehicle, the bird Kalāpin (peacock), was the instrument of communication, the sūtras also obtained their other name. This tradition—like most others of its kind—has probably a germ of truth. The date of the rise of this school as given by the tradition is not at all inconsistent with other ascertained facts. Thus Durgasiṃha the earliest known commentator on this grammar cannot as we shall presently see, be later than 800 A. D., and when we consider that he may not have been the first commentator on the Kātantra, and that, at any rate, the Sūtrapāṭha known to him cannot be necessarily identical with that which was original, seeing that considerable differences are observable between his Sūtrapāṭha and that current, for instance, in Kāśmīr since 1100 A. D.,—we may for the present accept the first century after Christ as the century which witnessed the rise of this grammar.

65. Evidence for later interpolations in the Kātantra Sūtrapāṭha.—Coming now to the work itself we notice that the Sūtrapāṭha which now goes under the name of Śarvavarman is divided into four parts :

- i. सन्धिप्रकरण—Consisting of संज्ञापाद, स्वरसन्धि (समान<sup>2</sup>) पाद, स्वरसन्धिनिषेध (ओदन्त<sup>2</sup>) पाद, व्यञ्जनसन्धि (वर्ग<sup>2</sup>) पाद, विसर्गसन्धिपाद, and [निर्देशपाद].

<sup>1</sup> I adopt this form of the name. <sup>2</sup> The starred names are derived in preference to Ratnavarmāna from the first words of the

- ii. नामप्रकरण—Consisting of स्वरान्त (लिङ्ग\*) पाद, व्यञ्जनान्त-  
पाद, सखिपाद\*, हुस्मत्पाद, कारकपाद, समासपाद,  
तादितपाद, and [स्त्रीयन्त्यपाद].
- iii. आख्यातप्रकरण—Consisting of परस्मैपाद\*, प्रत्ययपाद\*,  
द्विर्वचनपाद\*, सम्बन्धपाद, गुणपाद, अनुबन्धपाद,  
इडागमपाद\*, and छुहपाद.
- iv. कृत्यकरण—Consisting of सिद्धिपाद\*, धातुपाद\*, कर्मणिपाद\*,  
कम्बुपाद\*, [उणादिपाद], and धातुसम्बन्धपाद\*.

In this connection the first question to be raised is : Does the fourth part—the कृत्यकरण—belong to the authorship of Śārvavarman himself, or was it only tacked on to his work by a later hand ? Most commentators, including Durgasimha, note that the word सिद्धि which begins the first section of this prakaraṇa is मङ्गलार्थ. A maṅgala it is true, may come at the beginning of the work as a whole or in the body of it : before commencing the various subdivisions of it. In this particular case Durgasimha tells us सिद्धिग्रहणं शिष्यकर्तृकत्वान्सङ्गलार्थम्. He elsewhere tells us that the कृत्यकरण is the work of Kātyāyana.<sup>1</sup> Joga-rāja the author of a work called the Pādaprakaraṇasaṅgati<sup>2</sup> and probably the same person who is alluded to by Mañkha (circa 1135-45 A. D.) in his Śrīkaṇṭha-charita, agrees in not assigning the कृत्यकरण to the authorship of Śārvavarman ; only he makes Śākatāyana their author. Lastly, Raghunandanaśiromaṇi, the author of a commentary<sup>3</sup> on the Durgasimha-vṛitti, credits Vararuchi with the authorship of the prakaraṇa in question—अथ कृत्यकरः कर्तृव्यः

sūtras commencing the various sections. Alternative names are enclosed within circular brackets.

lysis of the Kātyāyana-sūtras. It is printed in Appendix 2 on the basis of the Deccan College Ms. 292 of 1875-76.

1 See note 2 on page 27 before.

2 This work gives a topical ana-

3 A Ms. of the work is no. 253 of Netraṇ, Saṅgama Śaṅkha.

कथं न व्युत्पादिताः । वररुचिना<sup>1</sup> वा कथं व्युत्पादिताः । इति शिष्यजिज्ञासायां प्रतिपाद्यकाह । इत्यादिवदित्यादि । Whoever be the real author, it is clear that the कृत्यकरण is a later addition to the original sūtrapāṭha.

Another clear case of later interpolations in the Kātantra sūtrapāṭha is furnished by the three sections in rectangular brackets—निपातपाद, स्त्रीव्यत्ययपाद, and उणादिपाद—which are absent in Durgasimha's commentary but which are regularly found included in the Kāśmīrian sūtrapāṭha.<sup>2</sup> And even in the sections which are common to both these there are so many variant readings<sup>3</sup> that we are probably justified in inferring that the Kātantra sūtrapāṭha was in a very unsettled and changeable form when it reached Kāśmīr—probably long before it found an expositor in Durgasimha.

Finally, the तद्धितपाद belonging to the second prakaraṇa seems likewise to be not of the authorship of Śarvavarman. The sūtras in this section (like those in the स्त्रीव्यत्ययपाद as given by the Kāśmīrian tradition) naturally arrange themselves into anushtubh stanzas; and although some sūtras here and there from this section have been in Professor Eggeling's edition of the Kātantra printed as such stanzas, still this general fact has not yet received sufficient attention. The inference is obvious. If Śarvavarman did not think it necessary to teach the कृत्य section to his Royal

1 Vararuchi is often an alias of Kātyāyana. The India office Ms. no. 855 purports to be Vararuchi's com. on his own कृत्यपाद, which are just these sūtras.

2 Outside Kāśmīr the place of these sections is taken up by a Liṅgānuśāsana in 86 kryas, attributed to Durgasimha, who is probably not the same per-

son as Durgasimha; and by an Upādipāṭha put together by Durgasimha himself. This latter work differs considerably from the उणादिपाद included in the regular Kāśmīrian sūtrapāṭha.

3 A few such are collected in Dr. Bühler's report for 1875-76, page cxxiv.

pupil, no more did he care to teach him the तद्धित section (or the धीनिष्ठ section). And as it cannot be urged that the तद्धित section formed for the king a harder nut to crack than, for instance, the शब्दार्थ section, there was no apparent need for Śarvavarman's running into poetry and that for one or two sections only. The facts may have been these : A manual which made the king proficient in grammar in a few months' time must have attracted the early notice of the courtiers and subjects of the king. The omission of तद्धित and other sections may then have been noticed and rectified—either by the original author or some other scholar. And the impetus to such additions being once given, the Kātantra from being a mere handbook issued forth into a full-blown system.

66. Nature of Śarvavarman's work.—The nature of the improvements made by Śarvavarman on the current textbooks of grammar is evident even from that portion of the Kātantra which we have no hesitation in accepting as his own genuine work. These consist in i. dispensing with the artificial arrangement of the letters of the alphabet introduced by Pāṇini, and retaining in their stead their natural arrangement such as is found in the Prātiśākhya.<sup>1</sup> ii. As a consequence the Pāṇiniya pratyāhāras, which result in brevity as well as unintelligibility, are dispensed with, their place being taken by the earlier and simpler Sañjñās such as स्वर, व्यञ्जन, समान etc. This has saved the system the defining sūtras, of which there is such a number in Pāṇini. iii. In the distribution of the subject matter, in preference to the old artificial arrangement of Pāṇini there has been adopted one which is natural or topical, similar to that of the later Kaumudis. iv. Lastly, as was essential in a work designed for beginners, the

<sup>1</sup> The first sūtra of the Kātantra—  
सिद्धिप्रमाणम्—*is in fact*

taken from the Prātiśākhya.

whole of the Vaidikī prakriyā of Pāṇini and all the other rules of an exceptional or difficult character have been simply omitted. Thus instead of the nearly 4000 sūtras of Pāṇini, Śarvavarman could finish his work in about 855 sūtras, or including the कृत् section, 1400 sūtras only.

67. *Early history of the Kātantra school*—The intrinsic merits of the work as also the fact that its author was patronised by a powerful king of the Deccan ensured its rapid circulation even in countries as remote as Kāśmīr and Ceylon. The explanation of this popularity is also partly to be found in the fact that there was an urgent demand for such a work. The text-books in use prior to the advent of this school were intended rather for Pandits and monks than for the merchants and agriculturists, in whom nevertheless the desire to learn the language of the Scriptures and of refined society was not quite absent. This led to the detection of inaccuracies and omissions in the original version of the grammar, which came to be rectified in the course of study, so that the original Sūtra-pāṭha of Śarvavarman experienced, in the course of the next two or three centuries, the addition of the तद्धित and लीप्तस्य पाठः, and the substantial assimilation with Śākṭāyana's or Vararuchi's कृतकर्म. During the period of its ensuing extensive circulation other minor changes or additions may have been made from time to time. The text must in any case have been pretty fairly fixed in at least two recensions, the northern and the southern, before it found an able commentator in Durgasiṃha.

68. *Durgasiṃha and his vṛtti*.—Whether Durgasiṃha had any predecessors in the task of expounding the Kātantra cannot now be ascertained. His was probably the first systematic attempt where necessary to explain and amplify<sup>1</sup> the Kātantra grammar so as to make it as thorough-

1 By means of giving vārtikas, some of which later commentators have incorporated with

the original sūtras. Cf. Eggeling's edition, Notes, p. 572.

going as possible, without running counter to its original object of ease and simplicity. As Durgasiṃha is quoted by Hemachandra, and as he knew the Chāndra Dhātupāṭha, on the basis of which he put together another Dhātupāṭha for the Kātantra, Durgasiṃha probably is to be assigned to the eighth century. As the verse introductory<sup>1</sup> to his Uṇādisūtras contains an invocation to God Śiva, Durgasiṃha probably was not a Bauddha, and if so, he is distinct from another Durgasiṃha, the author of a commentary on Durgasiṃha's vṛtti, whose invocation<sup>2</sup> points unmistakably to his faith. Durgasiṃha is also to be distinguished from later writers such as Durga, Durgātma, and Durgāchārya. The last is the author of a commentary on the Nirukta, and one of the first two, if indeed they are two persons,<sup>3</sup> wrote a Liṅgānusāsana to the Kātantra (see note 2 on page 85).

69. Commentaries on Durgasiṃha's vṛtti. — Writers subsequent to Durgasiṃha have mainly confined themselves to writing commentaries on his masterly vṛtti. The earliest of these is the Kātāntravistara by Vardhamāna,<sup>4</sup> whose patron was Kariyadeva, who probably is the same who ruled Gujarat in A. D. 1088. Vardhamāna is often quoted by Bopadeva in his Kāvyaakāmadhenu. A writer called Mahāmahopādhyāya Prithvidhara wrote a sub-commentary on Vardhamāna's work.

1 नमस्कृत्य शिष्यं पूरिष्यन्नुपमानकारिणस्तु  
उपाधयो विधास्यन्ते वाक्यमुत्पत्ति  
क्षेत्रे ॥

2 शिष्यमेवमर्थं वृत्तिं अत्रार्थं च स्वयंमुत्पत्ति  
कारिणस्तु विधीयते मर्यादां वृत्तेन रचयितुम्  
This Durga styles Durgasiṃha  
as मर्यादां वृत्तिकारः । Compare  
Eggeling's Notes, p. 465.

3 One of them may have been a  
वीरशैव ; compare the verse :—  
कौतुहल्युत्पत्तिर्वाक्यं विधीयते मर्यादां

विधीयते मर्यादां वाक्यं विधीयते मर्यादां  
वाक्यं ॥ It has a ring of that  
faith about it. The other as  
we saw was a Bauddha.

4 Goldsticker believed him to be  
the same as the author of the  
Goparatanubodhi, a work  
composed (सप्तमपत्यमिकेनैव) ११३९-४०  
A. D.

The next in succession comes Trilochanadāsa,<sup>1</sup> who is also cited by Bopadeva and by Viṭṭhala the commentator on the Sārasvata. He may have come very soon after Vardhamāna. His commentary is called Kātantravṛttipañjikā, and from it we learn that the author was a Kāyastha, the son of Megha and father to Gadādhara. Trilochanadāsa has been himself commented upon by Jinaprabhasūri alias Jinaprabodha,<sup>2</sup> by Kūśala, by Rāmachandra, and by other more modern writers.

Mahādeva, the author of a commentary called Śabdāsiddhi, a Ms.<sup>3</sup> of which bears the date Śaṃvat 1340, is chronologically the next writer whom we have to notice. As, however, there is very little known about him either from his own works or from those of others, we shall pass on to later writers.

Of these we have already alluded to Durga or Durgātma, author of a commentary on Durgasīnha's vṛtti, who has often been confounded with Durgasīnha himself. An anonymous writer has written a Dhruḍhikā on the Kātantravṛtti, probably modelled upon a similarly named commentary on Hemachandra's Śabdānuśāsana. No other commentaries on the Kātantra that could be definitely assigned to a period anterior to 1500 A. D., are now extant. See, however, §72.

70. *Treatises accessory to the Kātantra.*—We have already incidentally spoken above of the treatises accessory to Kātantra. There are not many of them, and the majority of them are much later productions. The earlier ones are the Liṅgānuśāsana in 88 āryās by Durga, and the

1 He is not to be identified with the author of that name who wrote the Kātantratīkāparīkṣā by Śrīpatidatta's supplement.

2 For particulars about Jinaprabodha see Peterson's Report for 1896-92, Index; and Kielhorn's report for 1880-81, Mes. nos. 35 and 36.

3 Ms. no. 60 of Dr. Kielhorn's collection for 1880-81.

12 [ Sk. Gr. ]



Uṇāḍipāṭha and the Dhātupāṭha by Durgasiṃha the author of the vritti. The Dhātupāṭha is modelled upon that of Chandragomin, with only slight modifications. The genuine Kālāpa-Dhātusūtra, which differs considerably from the above, is now reported to exist only in a Tibetan translation.

71. History of the Kātantra school in Bengal.—No definite information exists as to when the Kātantra was introduced into Bengal. In the fifteenth and sixteenth centuries there arose in Bengal a host of commentators and writers of supplements to the Kātantra, and the grammar is there to this day most assiduously studied. Some of the most famous of these Bengali writers are : i. Kavirāja who quotes Trilochanadāsa and is quoted by Harirāma ; ii. Kulachandra who is quoted by Rāmadāsa ; Gopinātha Tarkāchārya who is commented upon by Rāmachandra who also wrote a commentary on the Kātantravṛttipañjikā ; iii. Śrīpati who wrote a supplement to the Kātantra which is honoured with commentaries written by Gopinātha Tarkāchārya, Rāmachandra Chakravarti, Śivārāma Chakravarti, and Puṇḍarikāksha ; iv. Trilochana (not the older Trilochanadāsa) who wrote an Uttara-pariśiṣṭa, giving therein such information on वाङ्, तद्धित, and मसाम् as had escaped Śrīpati ; and several others. Most of these writers came from the Vaidya community of Bengal, and their object in all cases has been, by partial or wholesale borrowing from all available sources, to make the Kātantra as complete and up-to-date as possible, so as to prevent its being neglected in the course of the struggle for existence which began with the modern revival of Pāṇini under the auspices of the Kaumudikāras, and the simultaneous springing into existence of a large number of other modern schools of grammar. At present, as before observed, the study of the Kātantra is confined to only a few districts of Bengal.

72. *History of the Kātantra school in Kāśmīr.*—In Kāśmīr the school had a slightly varied development. The Sūtra-paṭha received there was, as we saw, considerably different from that known to Durgasiṃha; and we can hence conclude that the Kāśmīrian Pandits got familiar with the works of Durgasiṃha much later. Until then they busied themselves with writing original commentaries and digests on the Kātautra which, as Dr. Bühler observes, has been the grammar of the Kāśmīrians from the twelfth to the sixteenth century. Only a few of their works in Mss. have so far been available. There is among others a work called the *Bālābodhinī* by Bhaṭṭa Jagaddhara with a Nyāsa upon it by a writer called Ugrabhāti, who, if identical with his name-sake who was a teacher of grammar to Ānandapala and whose book (as Alberūni says) was made fashionable in Kāśmīr by liberal donations from the royal pupil to the Pandits, must be placed in the latter part of the tenth century.<sup>1</sup> Another rather well-known book is the *Laghuvṛtti* by Chhichlubhaṭṭa, which perhaps belongs to about the same time.<sup>2</sup> Of later and less important books there is quite a number. The modern popular books of grammar in Kāśmīr are based on the Kātantra.

### The Sārasvata School

73. *The Sārasvata school : its date.*—The origin of the Sārasvata school of grammarians cannot be put down to a date very much earlier than 1250 A. D., when Bopadeva the author of the *Mugdhabodha* flourished, seeing that he

1 See Vincent Smith's *Early History of India*, Third edition, p. 332, note.

The Deccan College Ms. of the work brought over by Bühler

in 1875-76 contains at the end the following colophon: शाबो ब्राह्मि(वि)र्दिमिते स्वस्त्यैकदशे(?) मिते &c., which perhaps stands for Śaka 1037 = 1115 A. D.

nowhere refers to the Sārasvata school. If the school existed in his days—if it had attained a sufficient standing in the eyes of scholars—we should naturally expect Bopadeva to mention it, just as he does many other established schools and authors. Nor does the school appear to have been known to Hemachandra. Further, none of the commentaries on the Sārasvata belongs to a date earlier than 1450 A. D., and the majority of them were written in the sixteenth and seventeenth centuries. Looking to the native places of the different commentators and the places where the Mss. were copied or discovered, it has to be admitted that the influence of the school, even in the most glorious period or its existence, was mostly limited to Northern India : to Gujarat, Nagapur, Udepur, Bikaner, Delhi and Bengal. The school continued in vigour down to the modern revival of Pāṇini under the auspices of Bhaṭṭoji Dikshita and his pupils, when most schools of grammar began to decline and were driven into the corners of Bengal and other out-lying districts. The Sārasvata school was probably the last to go. These facts when taken in conjunction with the extremely simple and brief manner in which the Sārasvata treats its entire subject—700 sūtras<sup>1</sup> as against the 4,000

1 Seven hundred sūtras—i. e., in the original sūtrapāṭha of the school. This assertion is made on the basis of the Deccan College Ms. no. 239 of 1892-95, which gives 597 mūlasūtras plus 91 more vārtikas or vaktavyas, thus reaching the total of 688. The original order of the sūtras seems to be preserved in this Ms. alone ; other Mss. usually follow the order of Anubhā-tisvārūpachūrya in his Sāras-

vata-prakriyā. Thus in two Mss. of the Deccan College Collection (no. 257 of 1895-98 and no. 210 of A. 1892-93) the total number of sūtras is nearly 890, including some sūtras which occur twice and some vārtikas distinctly given by Anubhātiavarūpachūrya as such. We have in fact to distinguish clearly between the Sārasvata-mūlasūtrapāṭha and the Sārasvatapiakriyā-sūtrapāṭha.

of Pāṇini—render plausible the inference that the Sārasvata school, like the Kātantra, arose in response to a definite demand. This time the demand probably came from the Muhammedan rulers of India who felt it necessary to promote the study of Sanskrit, were it only for the purpose of criticising works written in that language. Thus Gaisuddin Khilgi the peaceful and enlightened ruler of Mālva, Salemsah (1555 to 1556) the emperor who ruled Delhi during Humayun's wanderings, and Jahangir, the Conqueror of the world—all these alike encouraged the study of the Sārasvata grammar as being the one calculated to produce greatest results with the least effort. Indian princes like Udayasing of Udepur (1679 A. D.) also found it easier and less likely to interfere with their usual enjoyments to study this grammar. We shall presently consider the special features to which the Sārasvata owed its popularity amongst the aristocracy ; in the meanwhile it may be assumed as very probable that the Muhammedan rule of India is to be credited with having produced the demand which eventually led to the rise of the school of grammar with which we are at present concerned.<sup>1</sup>

74. *Special features of the Sārasvata.*—These special features are not very far to seek ; and prominent amongst them is brevity of treatment. When we remember that schools like those of Jainendra and Bopadeva, whose avowed object was to curtail and improve upon Pāṇini as far as practicable, could not conveniently treat of their subject in less than 3000 and 1200 sūtras respectively ; or that the school which in current opinion was labelled the short school—Kātantra—has more than 1400 sūtras,

1 It is necessary to emphasise this in order to counteract the tendency to look upon the

Islam as a purely destructive force. The instance before us is only one out of many.

it was certainly an achievement for the Sārasvata grammar to compass the whole subject in 700 aphorisms only.

More important than brevity is simplicity; and in this respect also the Sārasvata compares favourably with its predecessors. The Sārasvata uses *pratyāhāras* but dispenses with the puzzling *its* so that in its terminology the letters च, ट, त, क, ए, for instance, are indicated by the formula चए. This method has the advantage of pointing out at a glance the letters included in the application of a rule, which Pāṇini's चए fails to do, except to the initiate. The other technicalities adopted by the Sārasvata are of the simplest kind and are such that the meaning is evident from the word itself (चवर्ण, सञ्चयश्च etc.), or is established by the consensus of grammarians (सन्निहित, आख्यात, सम्प्रसारण, स्वर, व्यञ्जन, उपधा, छन्दस् etc.). Accordingly, the Sārasvata very rarely goes out of its way to explain its *śaṅkṣās* and thus, without sacrificing simplicity, gains enormously in economy. The order followed is, of course, the natural or the topical one. The language of the *sūtras* is easy, and in their interpretation we have not to follow the guidance of any *paribhāṣās*. No book on *paribhāṣās* has come down to us in connection with this school.

This has been made possible, of course, by a studied avoidance of all difficult and out-of-the-way forms, the object being to learn grammar not for its own sake but as a medium for the study of literature. The Vedic irregularities and accents are left out, as also any detailed consideration of the *Uyādis*. Sometimes this process was carried too far and then later it was found necessary to insert *vārtikas* such as पतिरसमात् एव सविज्ञाद्बहुक्त्वः or गवा-देरवर्णागमोऽक्षादी बक्तव्यः or again जरायाः स्वरादौ जरस्या बक्तव्यः, where it was discovered that even some of the commoner forms of words remained unnoticed.

75. *Traditional founder of the Sārasvata school.*—The person who is credited with the authorship of these *vārtikas* to the Sārasvata is an ascetic called Anubhūtiśvarūpāchārya. Tradition goes further and makes him the direct recipient of the revelation of the sūtras from the Goddess Sarasvatī, after whom the school gets its name. This does not seem to be, however, the right view. We know that Anubhūtiśvarūpāchārya gives in his Sārasvata-prakriyā some *vārtikas*, and this is incompatible with his being the Sūtrakāra, as there was nothing to prevent him from turning his *vārtikas* into so many sūtras. Secondly, some of the rules which Anubhūtiśvarūpāchārya gives in his commentary are absent in other commentaries. Lastly, though this has hardly much bearing on the question before us, Anubhūtiśvarūpāchārya is the spiritual name of a man about whom we know nothing. On the contrary Kṣhemendra at the end of his commentary on the Sārasvata-prakriyā has the colophon—इति श्रीनरेन्द्राचार्येभ्योऽर्पितं शर्मेन्द्रकृतं टिप्पणं नमस्ततः—thereby making Narendra the author of the Sārasvata. Again, Amṛitabhārati another commentator has the following :

यत्तरेन्द्रनगरिप्रभाषितं यच्च धेमलभरस्वतीरितम् ।

तन्मयात्र लिखितं तत्राधिकं किञ्चिदेव कलितं स्वया प्रियम् ॥

A grammarian Narendrāchārya is also quoted by Viṭṭhalāchārya in his *Prakriyākāumudiprasāda*. Although as a result of these conflicting facts we are not justified in throwing any doubt upon the historical existence of Anubhūtiśvarūpāchārya, still we must admit that he is no more than a name for us, and to set against him we have another—Narendra or Narendrāchārya—who must have written some original work on the Sārasvata, no trace of which has, however, been hitherto discovered. We may observe in passing that such a confusion of names is more likely to occur in the case of modern writers, especially obscure writers ; and such we might

assume was the person who, in response to a felt demand, produced the *Sārasvatasūtras*, and thus made it possible even for the foreign rulers of India to get an insight into Sanskrit literature.

76. The *Sārasvata prakriyā* of Anubhūtiśvarūpachārya.—From this obscure and almost mythical personage, who could not have lived prior to the establishment of Muhammedan rule in India, our next leap in the history of this school is to Anubhūtiśvarūpachārya the author of the *Sārasvata-prakriyā*. He may have had one or two predecessors in his task. Anyhow when he took up the task, there was probably such a confusion in the order of the *Sārasvata-sūtras* that he found it necessary to rearrange (ऋद्धं कृत्वा) the whole matter for logical presentation.

Anubhūtiśvarūpachārya could not have lived earlier than 1250 and later than 1450, when Puñjarāja the earliest of his known commentators lived. When the *sūtras* once received a stereo-typed form at the hands of Anubhūtiśvarūpa, the future history of this school is mainly one of commentaries and sub-commentaries; and the fact that very few of the commentators—and they are over fifteen in the course of about 175 years—make any really original contribution, but confine themselves merely to an explanation more or less accurate, only means that the grammar was meant for practical purposes only. That there should have arisen so many commentators at all is to be explained on the ground that the several local Pundits felt it necessary, in vindication of their scholarship, to write for their patrons fresh commentaries rather than take up those already existing.

77. Commentators on the *Sārasvata-prakriyā*.—We shall now give short notices of these commentators one by one.

Puñjarāja.—He belonged to the Śrīmāla family of Malabar which some time or other settled in Mālva. He

gives his ancestry in the praśasti at the end of his commentary, from which we learn that he was a minister to Gaisudin Khilji of Mālva (1469-1500). Puñjarāja seems to have carried on the administration very efficiently collecting round him a band of learned admirers, and indulging in numerous acts of charity and relief. He must have lived in the last quarter of the fifteenth century. He also wrote a work on alaṅkāra called Śīsuprabodha, and another larger work called Dhvanipradīpa.<sup>1</sup>

**Amṛitabhāratī.**—As above pointed out, this commentator mentions Narendranagari as an influential writer on the Sārasvata. Amṛitabhāratī was a pupil of Amalasarasvatī, and he bears the title परमहंसपरिव्रजकाचार्य. His commentary is called Subodhikā. Unfortunately all the existing mss. of this commentary contain such a confusion as to the name of the author and of his guru, some stating the work to be that of Viśveśvarābhdhī, pupil of Advayasarasvatī, others that of Satyaprabodhabhaṭṭāraka, pupil of Brahmasāgaramuni, that it is hard to get at the truth. As the earliest known ms. of this work is dated Saṁvat 1554, the author must have lived about the last quarter of the fifteenth century. The work is said to have been composed at the holy place of Purushottama: श्रेष्ठे व्यचायि पुरुषोत्तमस्तत्र केऽस्मिन् ।

**Kshemendra.**—We next take this commentator not because he comes chronologically next but because he, like Amṛitabhāratī, speaks of Narendra. The only personal information we have of him is that he was the pupil of Kṛishṇāśrama and the son of Haribhaṭṭa or Haribhadra, a fact sufficient to indicate that he was other than the great Kshemendra of Kāśmīr, who lived a full century before Bopadeva. Kshemendra speaks of some predecessors of his; and he is in turn quoted by Jagannātha, the

1 See Dr. Bhandarkar's Report for 1882-83, p. 12.



author of *Sārapradīpikā*, and unfavourably criticised by *Bhaṭṭa Dhaneśvara* who explicitly calls his own commentary *क्षेमन्द्रटिप्पणखंडन*. As a ms. of this last work is dated *Samvat* 1653, it clearly follows that *Kshemendra* could not have lived later than the first quarter of the sixteenth century.

**Chandrakīrti.**—His commentary is indifferently called *Subodhikā* or *Dīpikā*. From the *praśasti* given at the end of this commentary we learn that the author was a Jain belonging to the *Bṛihad-Gachchha* of Nagpur, residing in a Jain *Tīrtha* called *Kauṭika*, and 15th in succession from the founder of the *Gachchha*, *Devasāri* (*Sūh.* 1174). He had a pupil called *Harshakīrti* who wrote this commentary at first hand, and who himself produced a *Dhātupāṭha* and a commentary for the *Sārasvata* grammar. From the *praśasti* of this latter work we learn that *Chandrakīrti* was honoured by *Sāhi Salem*<sup>1</sup> (A. D. 1545 to 1553) the emperor of Delhi. *Chandrakīrti* thus belongs to the second quarter of the sixteenth century.

**Mādhava.**—The son of *Kālnu* and pupil of *Śrīraṅga*. He mentions several commentators before him. If the date of a ms. of his commentary (*Sam.* 1591) is correct, he must be placed earlier than *Chandrakīrti*.

**Vāstudevabhāṭṭa.**—He calls himself the pupil of *Chauḍīśvara* and gives<sup>2</sup> the date of his commentary to be *Samvat* 1634. The commentary is called *Sārasvataprasāda*.

**Maṇḍana.**—From the colophon at the end of the संक्षिप्तकरण we learn that *Maṇḍana* was the *Mahā-pradhāna* and *Samghapati* to *Alpasāhi*. His father was named *Vāhaḍa*

- 1 Compare— श्रीमत्साहित्यलेखनमूनिप- 2 Compare—संवत्सरे वेदवह्निरसंभूति-  
तिना सम्मानितः सादरम्। हरिः समन्विते। कृत्वा - कृष्णद्वितीयाया  
सर्वकालिन्धि[ का ]कलितधीः श्रीच- प्रसादोऽयं निहायितः॥  
न्द्रकीर्तिः प्रभुः॥

and he belonged to the Kharatara Gachchha. The commentary subsequent to the *संविधान* seems to have been written by one of his pupils. From one of the mss. of the commentary (Dec. Coll. collection, no. 13 of 1877-78) we gather that Alpasāhi or Alam was a king of Mālva, whose minister (amātya) was known as Padama. Vāhaḍa the father of Maṇḍana was a brother to this Padama, and was, besides, himself a Saṅghesvara or Saṅghapati. Our Maṇḍana accordingly must have inherited his father's office and title. We are not yet certain as to who this Alpasāhi, king of Mālva, was.<sup>1</sup> Probably he was merely some local chieftain. The earliest dated ms. of the commentary belongs to the year 1574 A. D.

*Megharatna.*—He was a Jain belonging to the Bṛihat-Kharatara Gachchha, and the pupil of Vinayasundara. The commentary is called *Sārasvatavyākaraṇaḍhundhikā* or *Sārasvatadīpikā*. A ms. of this work is dated Saṃvat 1614 (A. D. 1556), and this gives the lower limit for Megharatna.

*Dhaneśvara.*—He wrote his commentary with the avowed object of correcting Kshemendra. As a consequence he comes after Kshemendra and before 1595 A. D., when one of the mss. of Dhaneśvara's commentary was copied. He has written, as mentioned in the praśasti of

1 Professor S. R. Bhandarkar in his Report of a second tour in search of mss. in Rājputāna and Central India (1904-5 and 1905-6) mentions a *द्विषणक* on *सुर्वसिंहकाव्यसङ्ग्रहचरितिका*, which is written in Saṃvat 1369. This *द्विषणक* was made during the reign of Alpakhāna who has been identified with the brother-in-law of Sultan Alauddin

(Elliot and Dowson, iii. pp. 157 and 208). If this Alpakhāna be the same as our Alpasāhi, Maṇḍana will have to be placed even before Puṇjartaja, which however does not appear very likely.

2 He must be distinguished from Bopadeva's preceptor, who was also named Dhaneśvara.

five śānzās at the end of the तद्धित section of the commentary, a Tīkā on the Mahābhāṣya called Chintāmaṇi, a new grammar for beginners called Prakriyāmaṇi, and a commentary on a stotra from the Padmapurāṇa.

**Jagannātha.**—This commentator also quotes and is therefore later than Dhanendra. We know nothing personal about Jagannātha. The commentary bears the name of Sārapradīpikā.

**Kāśinātha.**—His commentary is called Sārasvatabhāṣya, but is not so diffuse as the name would imply. The author is not communicative about himself and the only thing that can be definitely asserted of him is that he must have lived prior to 1610 A. D., when a ms. (no. 292 of 1880-81) of his commentary was copied down at Barhanpur.

**Bhaṭṭa Gopāla.**—Is another commentator who can be similarly disposed of by noting that a ms. of his commentary was copied in A. D. 1615.

**Sahajakīrti.**—It is a relief to come from these shadowy figures to one who is somewhat less chary of giving us information about himself. Sahajakīrti was a Jain, a Vāchanāchārāya and a pupil of Hemanandanagaṇi of the Kharatara Gachchha. The com. is called Sārasvata-prakriyāvārtika and was composed<sup>1</sup> in A. D. 1623.

**Haṁsavijayagaṇi.**—The contribution of this author is very slight, he having been apparently content to write a very diffuse com. called Śabdārthachandrikā on the introductory verses of the Sārasvataprakriyā. He was the pupil of Vijayānanda and flourished about Samvat 1708 = A. D. 1650.

1 Compare—दत्तरे भूमिसिद्धयुक्ताश्चपीममितिदिते।

माचक्ष्य लुक्प्रशङ्क्या द्विवसे पूर्णतामावात् ॥

*Rāmasbhaṭṭa*.—This author's com. is a curiosity not so much for its subject matter as for the manner of its compilation. The com. is called *Vidvatprabodhinī* or *Rāmbhaṭṭī* after the author. At the end of each section of the com. the author gives in one to five stanzas details about himself, his family, his travels, and his literary works, from which we learn i. that the author was an Andhra coming from the *Telaṅgaṇa* country, or more definitely, from the regions around the *Uraṅgala* hills, where ruled in his days a king called *Pratāparudra*, in whose court was the great pandit called *Uddana* or *Udayana*; ii. that the author's father was one *Narasimha* and his mother a very pious lady called *Kāmā*. Having led a very happy life in his native place and written various literary works—among others, commentaries on the three *Kāvya*s of the great *Kālidāsa*—the author in the company of his wife, two sons called *Lakṣmīdhara* and *Janārdana*, and daughters-in-law starts, at the advanced age of seventy-seven, on a pilgrimage to holy places. During the halts of the journey such leisure moments as the author could command were employed in writing the present commentary. The main interest of the work lies in the record which is kept of the holy places visited on the way. At the conclusion of every section, the incidents of the pilgrimage are versified and written down as a sort of a *prasaṭi*, together with a stanza or two in praise of the filial affection and dutifulness of the two sons. Although the diary is not as accurate and detailed as we would wish and the incidents of the journey by no means unusual yet the picture it gives of the real social life some three hundred years ago is by no means void of charm. It is to be regretted that none of the mss. accessible are complete.

In addition to these names there could be mentioned a few others—such as *Ratnākara*, *Nārāyaṇabhārati*,

Kshemañkara, Mahidhara, etc.—but we have had already a wearisome list of them, sufficient to indicate the course of development of the school since its origin in the thirteenth century. It is necessary, however, to mention a few more writers who wrote commentaries on the Sārasvata independently of the Sārasvatapraṁkriyā, although none extant is older than that work.

78 *Commentaries on the Sārasvata independently of the Prakriyā.*—The most famous of these, as having given rise to more than one sub-commentaries is the Siddhāntachandrikā by Rāmchandrāśrama. As we possess little information about this author, we at once turn to his commentators. These are i. Lokeśakara, son of Kshemañkara and grandson of Rāmakara. He wrote a com. on the Siddhāntachandrikā called Tattvadīpikā in the year चंद्रवैद्ययज्ञमिसंयुते, i. e. A. D. 1683. And ii. Sadānanda who wrote a com. called Subodhinī, which has been published at Benares. Rāmchandrāśrama appears also to have written an abridgment of his own com. called Laghu-Siddhāntachandrikā.

Another independent com. on the Sārasvata sūtras is by Tarkatilakabhattachārya, the son of Dvārīka or Dvarakādāsa and the younger brother of Mohana Madhusūdana. The author points out many interpolations in the works of Anubhūtiśvarupāchārya. He wrote his work in 1614 A. D. in the reign of Jahangir.<sup>2</sup>

Siddhāntaratna by Jinendu or Jinaratna is yet another. We know nothing about it or its author. The com. is very short and probably very modern.

One more extensive work on the Sārasvata remains to be mentioned. It was undertaken by a pupil of Bha-

1 With the words—इदं परमहंस- 2 Compare-नवनमुनिसिद्धिपिके (1672)  
श्रीमद्वसुधालिखने श्रीरे नीरमिय चर्चे नगरे च डोहाकये । इतिरियं सं-  
प्रसिद्धम् । सिद्धा क्षितिमवति श्रीजहांगीरे ॥

ṭṭoji Dikshita, Raghunātha by name. It is called *Laghubhāshya* and aspires to treat of the various grammatical topics after the manner of *Patañjali*. Raghunātha was a Nāgara, the son of Vināyaka, and belongs, as the pupil of Bhaṭṭoji to the middle of the seventeenth century.

79. *Treatises accessory to the Sārasvata*.—Of accessory treatises in connection with the *Sārasvata* there are very few. There are no works on *Uṇādis* or *Paribhāshas*. A *Dhātupāṭha* with a com. on it called *Taraṅgiṇī* was composed, as stated above, by Harshakīrti, pupil of Chandrakīrti. His date, therefore, is cir. 1560 A. D. A writer called Jñānatilaka has put together all the examples of कृत्, तद्धित, and उणादि affixes based on the *Sārasvata* chapters dealing with them. A ms. of this work is dated *Saṃvat* 1704. Another writer named Mādhava has attempted a derivation of words according to the *Sārasvata*. His date is probably<sup>3</sup> 1680; and these are all, or at any rate, all worth noticing.

As the *Sārasvata* was meant to be the shortest and the easiest manual of Sanskrit grammar, it would seem that no further abridgments of it were called for. The facts are otherwise. Besides the *Laghusiddhāntachandrikā* above noticed, an author called *Kalyāṇasarasvatī* has produced बालानां शीघ्रबोधाय a small work called *Laghusārasvata*. He lived probably towards the close of the 18th century.

80. *General review of the history of the Sārasvata school*.—Taking now a general review of the history of this school it will be perceived that the *Sārasvata* like the *Kātantra*, sprang up in response to the felt need of the time, and having once attained a fixity of form, the work continued to be studied in all parts of Northern India by the

3 Compare — खनागर (१५) सुयसुखा-  
हेयने (१) उत्तरे तथा । श्रीमे ज्येष्ठे

सिते सौम्ये द्विकादृश्या तवे (१) पुरे ॥

help of the numerous commentaries which came into existence simultaneously and on all sides. Each commentary may be looked upon as having centered within itself the literary longings of the country around its place of nativity. And in later times there were made no attempts to improve or supplement the Sārasvata, simply because the students of the Sārasvata did not wish to be erudite grammarians, considering grammar only as a means to an end. Only one such attempt by a pupil of Bhaṭṭoji has come down to us; but by that time the Kaumudis and the abridgments of Varadarāja and others had fairly ousted the Sārasvata from the field.

It is an interesting coincidence that when the British rulers of India were first actuated by a desire to acquaint themselves more thoroughly with the literature and the ancient traditions of their subjects through the medium of Sanskrit, one of the earliest and the easiest of anglo-sanskrit grammars that was written was Wilkin's, the basis for which was just this same Sārasvata. At present the school has very little following. Its study is mainly confined to the provinces of Behar and Benares.

### The School of Bopadeva

81. *The school of Bopadeva.*—This is a comparatively recent school of grammarians. Consequently there is no tradition of divine revelation attaching to the Mugdha-bodha, the chief text-book of the school, but it is accepted as the work of a real human author called Bopadeva.

82. *The date of Bopadeva.*—Bopadeva was the son of a physician named Keśava and his teacher's name was Dhaneśa. Bopadeva's birth-place is said to have been somewhere near the modern Daulatabad in the Mahratta country, then ruled by the Yādavas of Devagiri. Bopadeva is quoted by Mallinātha (cir. 1350) in his commen-

tary on the Kumāra, and he is known<sup>1</sup> to have been the protege of Hemādri, who was a minister (अधिकारिण) to Mahādeva the Yādava king of Devagiri (1260-1271 A. D.), and to his successor Rāmadeva. Bopadeva's father as well as teacher lived at a place called Sārtha situated on the banks of the Varadā. He was thus a native of the Berars.<sup>2</sup> Although born of Vaidya parents he bears the surname Gosvāmi or high priest. Bopadeva was a scholar of great renown and a voluminous writer. Besides the *Mugdhabodha*, *Kavikalpadruma*, and its commentary—the *Kāmadhenu*—Bopadeva has written the *Muktāphala* and *Harilīlāvivaraṇa* (both dealing with the *Bhāgavata-purāṇa*), a medical work called *Sātaślokī*, and a treatise on *Dharmaśāstra*.<sup>3</sup>

83. The object of Bopadeva's *Mugdhabodha*.—We have seen how various attempts were made quite early to improve upon Pāṇini's grammar by making his rules more terse and accurate. Where these attempts were made in the way of *vārtikas* or commentaries, they increased the student's difficulties rather than simplified them. And where attempts were made to establish a new school independently of Pāṇini, the founders were in most cases the followers of some unorthodox church, so that the need of a fresh manual (as distinguished from a mere recast of old rules and terms) remained as pressing as ever.

1 Compare—विद्वद्धेनसशिष्येण निष्कृते-  
ज्ञवस्तुना॥ हेमाद्रिर्बोपदेवेनं मुक्ता-  
फलमन्वीकृतम् ॥—from the *मुक्ता-  
फल*, and श्रीमद्भगवत्संवाध्याया-  
र्थादि विरुप्यते । विदुषा बोपदेवेन  
मंत्रिहेमाद्रितुल्ये ॥—from the *हरि-  
लीलाविवरण*.

2 Dr. Bhundarkar's *Early History*  
of the Deccan, p. 89.

3 That Bopadeva did not write

the *Bhāgavata* can be proved  
from various arguments :  
amongst others the following  
quotation (उक्तोयधृतमार्गश्च कुण्ये  
नैवोद्धर्षं प्रति । श्रीभागवतसंज्ञे तु  
पुराणे हृदयते हि सः ॥) from the  
*सर्गसिद्धांतसंग्रह* (p. 63) of शंकरा-  
चार्य, edited (1909) by Raṅga-  
chārya, who tries to prove its  
genuineness.



It was at such a juncture that Bopadeva wrote his *Mugdhabodha*. His object therein was simplicity coupled with brevity. The first he attained by following the natural mode of presentation such as is found in the *Kātantra*. For the second, the adopted Pāṇini's *pratyāhāra-sūtras*—making in them the changes necessary for their adoption to his own system. He omits all notices of accents, and the Vedic peculiarities are dismissed in one (the last) *sūtra*—बहुलं ब्रह्मणि, corresponding to Pāṇini's oft-repeated बहुलं छन्दसि. Another feature which we notice in this grammar for the first time is its religious element. In the choice of examples illustrating his rules Bopadeva has taken care to use wherever possible the names of Hari Hara, and other gods.<sup>1</sup> Bopadeva is here equally partial to Hari, Hara, or Rāma; but later writers have outdone him in this respect. Even the technical terms of some of these modern grammarians are the names of Kṛishṇa, Rādhā, Śiva, Durgā, etc. We shall have occasion to revert to these later.

Bopadeva's technical terms often deviate from Pāṇini's.<sup>2</sup> Owing to the absence of all the *its* of the Pāṇiniya system and a slightly varied arrangement of letters, the *pratyāhāras* or rather the *samāhāras* of Bopadeva are quite puzzling to a student of Pāṇini; and since all ancient writers and commentators have followed the Pāṇiniya grammar in their writings, this extreme divergence from his system prevented the *Mugdhabodha* from being studied in all parts of India, which its clear and logical method entitled it to be.

1 Thus सर्वज्ञसन्धि is illustrated by  
हरारि, लक्ष्मीस, विष्णुत्सव; the  
optional forms एनं, एनौ, etc.  
are shown by—द्वयं विद्मि हरेर्भक्तं  
विष्णुधैर्येन शिवार्चकम्। अनेन पूजितः  
कुण्डोऽधैरेण गिरिसोऽखितः॥ an

instance of कारक is—रामः प्रत्य-  
युणात् तस्मै लक्ष्मणोऽयुणात् कापिसु॥  
and so on everywhere.

2 For example, धू for धातु वृ for  
वृद्धि; ज्ञान for ज्ञानच्, श्रि for  
सर्वनामच् etc.

84. *Later history of Bopadeva's school.*—From what is said just now we are not to conclude that the *Mugdhobodha* was never widely popular. In the two centuries preceding the rise of the Mahratta power and the revival of Pāṇini it enjoyed a wide currency as well in the land of its origin as elsewhere. This is clear from the statements of Bhaṭṭoji-dikshita in the *Śabdakaustubha* and in the *Manoramā*. In the latter he says—

बोपदेवमहाश्राहयस्तो वामनदिग्गजः ।

कीर्तिरेवं प्रसङ्गेन माधवेन विमोचितः ॥

He is also at great pains to refute the opinions of the author of the *Mugdhobodha*, which must have dominated the literary world before the advent of Bhaṭṭoji.

It was only in the seventeenth century that like other non-Pāṇiniya systems of grammar this school had to take refuge in a country which was farthest removed from Mahratta influence, that is, Bengal, or rather the neighbourhood of Nadia on both the sides of the Ganges, where it continues to be assiduously studied to the present day.

During the few centuries of its existence the *Mugdhobodha* has produced quite a bewildering number of digests and commentaries. The most celebrated of the commentaries is that of Rāmātarkavāgīśa, a profound logician and an adept in the grammars of other schools (पाणिन्यादिमतावलोकनपरः), upon whose systems he frequently draws to supply errors or omissions in the *Mugdhobodha*. He is quoted by Durgādāsa (1639 A. D.) who wrote a commentary on the *Kavikalpadruma*.

Durgādāsa also quotes Rāmānanda, Devīdāsa, and Kāśīśvāra and his predecessors, while he is in his turn quoted by Vidyāvāgīśa, Bholānātha, and Rāmabhadraṇyāyālaṅkāra.

A few more names are given by Aufrecht, but they need not detain us here. Of modern commentaries on the *Mugdhabodha* there is no end. Most of these are produced in Bengal.

85. *Supplements and accessory treatises of the Mugdhabodha.*—As the aim of the *Mugdhabodha* was brevity, it was inevitable that it should have omitted several obscure rules. Accordingly we find three attempts made one after another to supply the defects : by Nandakīśorabhaṭṭa, by Kāśīśvara, and by Rāmatarakavāgīśa. The first of these gives his date—गणननयनकालस्मसिते, that is, A. D. 1398. He was therefore a very early writer. Of other modern attempts we need not speak anything.

As to accessory treatises Bopadeva himself left none, except the *Kavikalpadruma*, which is a list of roots arranged accordingly to their endings, and a commentary on the same called *Kāmadhenu*, the chief importance of which for us lies in its numerous quotations. Attempts more or less successful have been since made to give to this school other accessory treatises. Rāmachandra-vidyābhūṣṇa (Śaka 1610) wrote a *Paribhāṣāvr̥tti*. Rāmatarakavāgīśa put together an alphabetically arranged *Uṇādikosa*. And there are other minor works attributed, probably by mistake, to Bopadeva himself.

### The Jaumara School

86. *The Jaumara school of Kramadīśvara.*—The name by which this school is popularly known is a misnomer. It comes from Jumarānandī the most celebrated writer of the school, though we have reason to think that he lived some time after its founder. This was Kramadīśvara styled वादीन्द्रचक्रबुद्धामणि. Nothing is known of Kramadīśvara's parentage and nativity. His work is called *Saṅkshipta-sāra*, indicating by it that it was an epitome or an abridgment of some larger grammar ; and as it could be the

abridgment of no other grammar than Pāṇini's, it is possible that this was the first of its kind, prior to the Prakriyā- and Siddhānta-kaumudis. Aufrecht in fact makes the school even anterior to Bopadeva, though Colebrooke places it immediately after.

87. *Special features of the Jaumara* — Kramadīśvara seems to have composed his grammar on the model of Bhartrihari's Mahābhāṣya-dīpikā, and he has taken most of his illustrations from the Bhaṭṭikāvya. The work meant as an epitome of the Ashtādhyāyī is about three-fourths as large as that work. The only changes effected by Kramadīśvara were confined to the rejection of a few superfluous or difficult rules of Pāṇini and the adoption of a different mode of arrangement. The work is divided into seven pādas, the eighth dealing with Prākṛit being added later. In the mode of systematising the grammatical material, as also in accuracy and method, the grammars of Bopadeva and others certainly compare favourably with this grammar, which may be due to its being perhaps the first of its kind. Still it is not altogether wanting in correct reasoning, and the erudition displayed by Kramadīśvara is far in advance of that of popular grammarians.

88. *Commentaries on the Jaumara*.—The Sāṅkshiptasāra as it left the hands of Kramadīśvara must have been either incomplete or deficient, and it has undergone a more or less thorough revision at the hands of Jumarānandī who is styled in the mss. महाराजधिराज. Detractors of the school make much fun of the name Jumarānandī, which they believe belongs to a man of the weaver caste. Jumarānandī's vṛitti is known as Rāsavati and in consequence the school itself bore the name of Rāsavata under which

1. Namely, सन्धि, तिङन्त, कृदन्त, तद्धित, कारक, सुबन्त, and समास.

title it is quoted by Bharata the commentator on the Bhaṭṭikāvya. Jumarandi's seems to have been the earliest exposition of this system. He has also revised for this school the Pāṇiniya Dhātupāṭha.<sup>1</sup>

Next to Rasavati, Goyīchandra's commentary deserves a brief mention. Goyīchandra styles himself औत्थासनिक्, which may be either a patronymic or some religious or political title the significance of which is lost to us.<sup>2</sup> The best part of Goyīchandra's commentary is that on the fifth or the Kāraka pāda, which along with its able and learned gloss by Abhirāmavidyālaṅkāra is studied even by the students of other schools for the sake of a correct and complete understanding of syntax. Besides this commentary Goyīchandra has also written a work on the Uṇādis, and a list of some 127 paribhāṣās.

Goyīchandra's commentary is further commented upon by Nyāyapañchānana, son of Vidyāvinoda, a ms. of which is dated Śaka 1634; by Keśavadeva styled Tarkapañchānanabhāṭṭāchārya;<sup>3</sup> by Chandrasekharavidyālaṅkāra; by Varnśivādana, Harirāma, and many others. Independently of Goyīchandra's gloss there do not seem to be in existence any notable commentaries on the Jaumara grammar. Colebrooke mentions only one by Gopāla-chakravarti.

89. Present status of the Jaumara school.—Next to the Kāntara this grammar has the widest circulation at present in Western Bengal, where it disputes with Mugdhabodha the palm for supremacy. The literary activity of the school—such as it is—is not yet over.

1 Compare ms. no. 196 of Notices, second series, vol. i. 3 The commentary is called *व्याकरण-द्वयैव*, and regarding it the

2 Explained as—उत्थासनिक् दीयते राजादिभिरिति। अन्यमुद्दिश्य राजा नाम्नुत्थियते। अस्मै आसनमपि विद्यते इत्याधिक्यमस्ति।

author says—गोपीचन्द्रमतं सम्प्र-गृह्यते दूषितं तु यत्। अन्यथा विपुल-यद्वा सम्प्रया प्रकीकृतम्॥

### The Saupadma School

90. The Saupadma school of Padmanābhadatta.—The originator of this school is a Maithila Brahman named Padmanābhadatta, the son of Dāmodaradatta and grandson of Śrīdatta. This Padmanābhadatta is to be distinguished from another writer of the same name, the son of Gaṇeśvara and grandson of Sripati, who wrote for the school a work called *Prishodarādivritti*, which was written, according to the author's own statement, in Śaka 1297 (A. D. 1375). If this date be correct<sup>1</sup> it follows that the other Padmanābhadatta, the founder of the Saupadma school, was either a contemporary or lived very shortly after Ujjvaladatta, whom he mentions as one of his authorities<sup>2</sup> in his lexicon called *Bhūriprayoga*. His being placed in the last quarter of the fourteenth century does not, at any rate, conflict with any other hitherto ascertained facts.

91. Special features of the Saupadma.—Regarding the work of Padmanābhadatta it is, as he himself states, based upon Pāṇini, some of whose sūtras and technical terms as also his *pratyāhāras* he has retained verbatim. He has, of course, remodelled<sup>3</sup> a greater part of Pāṇini's rules and arranged them in a somewhat more methodical form, adding a short explanation of his own after each sūtra.<sup>4</sup> His

1 A ms. of the work is no. 228 of Notices, second series, vol. i. The date looks rather suspicious from the fact that in the beginning of the same work the author has attempted to trace his ancestry from Vararuchi, one of the nine gems in the court of vikramāditya. Needless to say that the attempted genealogy is a failure.

2 Compare—विश्वकाशामरकोषटीका-  
विकाण्डसेयोज्ज्वलद्वयप्रवृत्तिः ।

द्वारावलीमेदिनीकोषमन्यञ्जालोक्त्य लक्षं  
लिखितं मयैव ॥

3 Thus Pāṇini's आदिरन्त्येन सहेता  
is changed into आदिरितान्त्येन  
समस्यः ।

4 The work consists of five chapters dealing with i. संज्ञा and सन्धि; ii. कारक and declension; iii. आख्यात; iv. कृत् and उणादि affixes; and v. तद्धित.

treatment of Pāṇini—the fact of his having retained most of the Pāṇiniya terminology—has given the Saupadma an advantage over Bopadeva. Students of the Saupadma have not in their later studies to face the inconvenient necessity of unlearning their own technicalities in order to read the various commentaries and scholia (written to elucidate poems and works of science), most of which use Pāṇini's terminology.

92. *Commentaries on the Saupadma.*—Padmanābha, the founder of the school, has himself written a commentary on his grammar, called the *Supadmapañjikā*. Several later commentaries are mentioned by Colebrooke, such as those of *Kandarpasiddhānta*, *Kāśīśvara*, *Śrīdhara-chakravarti*, *Rāmachandra*, etc. The best of the lot is *Vishṇu-misra's* *Supadma-makaranda* in twenty sections called drops or 'bindus.'

93. *Treatises accessory to the Saupadma.*—Of accessory treatises to the Saupadma there is also a great number. Works on the *Uṇādis*, *Dhātus*, and *Paribhāṣhās* were written by the founder himself. At the conclusion of the last work, *Paribhāṣhāvṛitti*, the author has given an up-to-date account of his literary activity, which is of considerable value.<sup>1</sup> Regarding his work on the *Uṇādis* (*Uṇādivṛitti*) it follows a peculiar plan of arrangement. "The treatise is divided into two chapters, the first containing the suffixes that end in a vowel, and the second those in consonants. They are all arranged alphabetically. The *sūtras* are Padmanābha's own composition, and in his explanations he usually follows *Ujjvaladatta*." The *paribhāṣhās* of the Saupadma school are some of them word for word Pāṇini's, while others are modelled on that basis. The *Dhātupāṭha* follows Pāṇini's division into *भुवादि*, *अदादि* etc, and has a com. on it called

1 See India Office Catalogue, Part ii, Ms. no. 890.

Dhātunirṇaya. A Gaṇapāṭha to the Saupadma has been supplied by Kāśīśvara and a com. on it by Ramākānta. There are also minor works on समास and कारक attaching to the school, and a supplement has also later been tacked on to it.

94. Present status of the Saupadma.—At present the influence of the school is limited to parts of central Bengal that is, to Jessore, Khulna and Bharatpur in the Twenty-four Paraganas.

### Later Sectarian Schools

95. Later Sectarian Schools.—We now come to a class of grammarians who have carried to extremes the tendency, already present, as we saw, in Bopadeva, to make grammar the vehicle of religion; and prominent amongst these are the Vaishṇava grammars called Harināmāmṛita.

96. Harināmāmṛita.—There are two works going by this name. The one by Rūpagosvāmin, the companion and disciple of Chaitanya (1484-1527) and the author of several other Vaishṇava works, is perhaps the older of the two. The peculiarity of this work is the employment of various names of Kṛishṇa and Rādhā, and of their acts, not simply by way of illustration but as actual technical terms. Thus the vowels of the pratyāhāra अच् are each designated by the different incarnations of Viṣṇu, the theory being—

साङ्ख्यं परिहासं वा स्तोत्रं (?) हेलनमेव ।

वैकुण्ठनामग्रहणमधेषाचहरं विदुः ॥

As is to be expected, beyond the introduction of this sectarian element no other improvement on the existing texts of grammar is here to be met with. The whole subject is presented to us in a dull uninteresting manner.



Jivagosvāmin's Harināmāmṛita varies only slightly from the above. A third Vaishṇava grammar called Chaitanyāmṛita is likewise mentioned by Colebrooke.<sup>1</sup>

Most of these grammars were intended to appeal to a very small community. There are consequently no commentaries or supplements handed down in connection with them. The few that exist do not call for any special mention. These grammars are at present in use among the Vaishṇavas of Bengal.

97. *Prabodhaprakāśa*.—There are reported to have been in existence similar sectarian works of the Śaiva or Śākta schools, of which the *Prabodhaprakāśa* is one. It is uncertain and immaterial as to whether the Vaishṇavas or the Śaivas are to be credited with the invention of this ingenious sectarian device. We may suppose that the beginning having been once made by Bopadeva, who was a इतिहराद्वैतवादी, little remained but to stretch the thing still further.

The author of the *Prabodhaprakāśa* is Bālarāmapañchānana, probably a Brahman by caste, about whose time and place no information has come down to us. In his works he designated the vowels by Śiva, so that we read in his work of शिवसन्धिपाद, शक्त्यन्तपुल्लिङ्गपाद, शिवान्तस्त्रीलिङ्गपाद, etc. Here is one of his sūtras असृङ्गशम्भूनां रुद्रो प्रथमः, which is explained सृङ्गवर्जशम्भुवर्णानां स्थाने प्रथमवर्णः स्याद्रुद्रे परे । A *Dhātuprakāśa* is also attributed to this author. It is clear that works which carry things to such an extreme can claim the only merit of doggedly carrying an idea through. It may therefore be excused if no further attempt is made to sketch out the history of such schools, for the simple reason that they have no history.

<sup>1</sup> Miscellaneous Essays, vol. ii, p. 48.

**Lesser Manuals and School-books**

98. *Lesser Manuals and School-books*.—The age of the really original grammarians was long over. It was succeeded by that of able commentators and critics which continued as long as there was the necessity of understanding and correctly interpreting a great author. When even this became a difficult task, there was nothing to be done but the writing of small and smaller manuals adapted to the comprehension of the lay understanding. We have seen how, in most of the schools of grammarians worthy of the name, the declining age of each witnessed a host of such manuals and manuals of manuals. Even this, it would appear, was not enough. Out of the debris of these schools there grew up a spirit of eclecticism, and now we meet with grammatical hand-books which depend upon no system, and were written merely for a select circle of the uninitiated. These mushroom crops disappeared as fast as they were produced. They were not written for posterity. Before we close this essay we shall take up a few typical works of this class.

1. *Prabodhachandrikā*—A work not more than a hundred and fifty years old, being an elementary grammar treating in anushtubh stanzas of the leading topics of grammar, the illustrative examples being connected with the names of Rāma. The author is supposed to be Vijjala-bhūpati, the son of one Vikrama and Chandrāvati and belonging to the Chauhāṇa race ruling at Patna. He wrote it for the benefit of his son Hirādhara. A commentary called Subodhini is written upon it by Gopālagiri doubtless a protegee of the prince.

2. *Bhoja-vyākaraṇa* by *Vinayasundara*—Written for the benefit of a king Bhoja, son of Bhāramalla. This

work, like the above, is metrical in form, following the usual topical arrangement.

3. *Bhāvasīmhaprakriyā* by *Bhaṭṭa-vināyaka*—This is another of what we may call 'royal' grammars. It was written for the edification of Bhāvasīmha the eldest son of a local prince who is styled भेदिनीमह (Lord of the Earth).

4. *Dipavyākaraṇa* by *Chidrūpāśrama*—The author calls himself परमहंसपरिव्राजक. The work is independent of the symbolical and intricate terminology of the older schools, giving short rules in an easy form adapted to the capacities of juvenile students.

5. *Kārikāvali* by *Nārāyaṇa* surnamed *Bhaṭṭāchārya-chakravartī*—This elementary grammar was meant originally for the author's son, who in this case has made a grateful return by writing a commentary on the same.

6. *Bālāvabodha* by *Narahari*—This is the last of these little manuals—each typical of a host of others—that we mention. The work is meant to remove the obstacles in the way of students learning the five mahā-kāvyas, arising from the circumstance of their not having learnt grammar before. The author assures us that with the help of his work दशभिर्दिवसेष्वेव्याकरणं भवति. In it words and their forms are taken up in the order in which they are required for the study of the Kāvyas in the order in which they are usually studied.

99. *Conclusion*.—We might mention a few more works of a similar kind, bringing the record down to quite recent times, but it would be hardly necessary. These works can by no device be grouped under one school. They merely represent a tendency and as such they do not fall within the province of our essay. Here then we might suppose our account of the different existing systems of Sanskrit grammar to have at last attained its natural termination.

## APPENDIX I.

( See note 2 on page 60 )

## ॥ चान्द्रवर्णसूत्राणि ॥

ॐ विधान्तकाय नमः । ॐ । स्थानकरणप्रयत्नेभ्यो वर्णा जायन्ते ॥ तत्र स्थानम् । कण्ठः अकुहविसर्जनीयानाम् । कण्ठतालुकम् इदेदेताम् । कण्ठोष्ठम्  
३ उदोदोताम् । मूर्द्धा कटुरषाणाम् । दन्ताः दन्तुलसानाम् । नासिका अनुस्वारस्य ॥ स्वस्थानानुनासिकाः झञ्जनमाः । तालु इनुयसानाम् । ओष्ठो उपध्मानी-  
ययोः । दन्तौष्ठं वकारस्य । जिह्वामूलं जिह्वामूलीयस्य ॥

६ कर्णस्य । जिह्वाग्रं दन्तानाम् । जिह्वामध्यं तालव्यानाम् । जिह्वोपाग्रं शिर-  
स्यानाम् । शेषाः स्वस्थानकारणाः ॥

प्रयत्नो द्विविधः । आभ्यन्तरो बाह्यश्च ॥ तत्राभ्यन्तरः संवृतत्वं विवृतत्वं  
९ स्पृष्टत्वं ईषत्स्पृष्टत्वं च ॥ संवृतत्वं अकारस्य । विवृतं ऊष्मणां स्वराणां  
च । तेभ्यो विवृतत्वं त्वेदोतोः [ त्वेदोतोः ] । ताभ्यामेदोतोः । ताभ्यामप्या-  
कारस्य ॥ स्पृष्टत्वं स्पर्शानाम् ॥ ईषत्स्पृष्टत्वं त्वन्तस्थानाम् ॥ बाह्यः । वर्णाणां  
१२ प्रथमद्वितीयाः शपसविसर्जनीयजिह्वामूलीयोपध्मानीयाश्च विवृतकण्ठा नादा-  
नुप्रदाना अपोषाः । प्रथमद्वितीयपञ्चमा अन्तस्थाश्चाल्पप्राणाः । इतरे सर्वे  
महाप्राणाः । तृतीयचतुर्थपञ्चमाः सानुस्वारान्तस्थहकाराः संवृतकण्ठनादानु-  
१५ प्रदाना घोषवन्तः । द्वितीयचतुर्थाः शपसहाश्रोष्माणः । कादयो माषसानाः  
स्पर्शाः । अन्तस्था सरलवाः । इत्येष बाह्यः प्रयत्नः ॥

अत्र चावर्णो न्हस्वो दीर्घः प्लुत इति त्रिधा भिन्नः प्रत्येकमुदात्तानुदात्त-  
१८ स्वरितभेदेन सानुनासिकनिरनुनासिकभेदेन चाष्टादशधा भवति । एवमिवर्णो-  
वर्णो ऋवर्णश्च । लवर्णस्य दीर्घा न सन्ति । तेन द्वादशधा भवति ॥ एक-  
मात्रिको न्हस्वः । द्विमात्रिको दीर्घः । त्रिमात्रिकः प्लुतः ॥ उच्चैरुदात्तः । नीचै-  
२१ रनुदात्तः । समाहारः स्वरितः ॥ स्वस्थानानुनासिको निरनुनासिकश्च ॥ अन्तस्था  
द्विप्रभेदा रेफवर्जिताः सानुनासिका निरनुनासिकाश्चेति ॥

॥ इति चान्द्रवर्णसूत्राणि समाप्तानि ॥

## APPENDIX II.

( See note 3 on page 48 )

॥ अथ जोगराजविरचिता पादप्रकरणसङ्कतिः ॥

ॐ नमः शिवाय । ॐ ।

आराध्य षण्मुक्तमवाप्तवरप्रसादः  
 कारुण्यपूर्णहृदयः किल शर्ववर्मा ।  
 लोकस्य मोहतिमिराहतये व्यधत्त  
 सङ्क्षेपतः प्रकरणत्रितयात्मशास्त्रम् ॥ १ ॥

तत्रादितो व्यधित वर्णपदेषु सन्धि  
 तत्रानुनासिकपदं बहुकारकादि ।  
 आख्यातिकं तदनु साध्यपदं क्रियाख्य-  
 मेतावतैव हि समन्वयमात्रलामः ॥ २ ॥

संज्ञाश्च परिभाषाश्च प्रथमे पाद आदिशेत् ।  
 द्वितीये स्वरसन्धि च तृतीये तन्निषेधनम् ॥ ३ ॥  
 वैयञ्जनं चतुर्थे च सन्धि वैसर्गिकं परे ।  
 षष्ठे प्रथमवच्येवं सन्धिप्रकरणं जगौ ॥ ४ ॥

नाम्न आये स्वरान्तस्य लिङ्गस्य स्थादिनिर्णयः ।  
 स्वरान्तव्यञ्जानान्तस्य द्वितीये युष्मदस्मदोः ॥ ५ ॥

तृतीयेपि त्यदादीनामित्थं नामपदस्थितिः ।  
 चतुर्थे कारकस्येह विनियोगोऽथ पञ्चमे ॥ ६ ॥

समासवृत्तिसिद्धस्य तद्विनेष्वपि वर्तनम् ।  
 षष्ठेयं सप्तमे प्रोक्तलिङ्गान् स्त्रीप्रत्ययात् स्त्रियाम् ॥ ७ ॥

इदं नामपदं सिद्धं सङ्क्षेपात् समुपादिशत् ।  
 तदन्तन्तमतो वित्तं बाङ्मयस्योपबृंहणम् ॥ ८ ॥

आख्यातेष्वादितः कालपुरुषार्थं नियोजनाः ।  
 न्याय्युद्देशे ( ! ) द्वितीयेपि सनादिप्रत्ययान्ता ॥ ९ ॥

ततो विकरणा आत्मनेपरस्मैविनिर्णयः ।  
 तृतीयेभ्यासकार्याणि चतुर्थे सन्धसारणम् ॥ १० ॥

आदेशागमलोपादि पञ्चमे तु गुणागुणाः ।

तन्त्रं वाणपदं पष्ठं सप्तमे सेडनिदृक्ता ॥ ११ ॥

सङ्करोष्टम इत्येवं आख्यातिकपदक्रमः ।

रश्चिन्तनीयो धात्वर्थकालभेदाद्विचक्षणैः ॥ १२ ॥

यथोसौत्र ( ? ) जयत्येको यः परोपकृतौ रतः ।

चापि धन्यो धनं धत्ते सोत्यन्तं सुखमश्रुते ॥ १३ ॥

कृतस्त्वयाद्यः सोपपदानुपपदान्ध ये ।

लिङ्गप्रकृतिसिद्धयर्थं ताञ् जगौ शाकटायनः ॥ १४ ॥

तत्रायपादे कृत्तन्त्रं पञ्चपाया कृतां ( ? ) विधिः ।

सोपि साधनकालादि विभागेनेति निर्णयः ॥ १५ ॥

स्याद्यन्तत्वात् सुसिद्धत्वान्न तान् सूत्ररुद्वयीत् ।

दिशन्दीदृशद्वाह्विन्तिनिष्ठादुदीरणम् ( ? ) ॥ १६ ॥

धातोः परे कृतो वृण्ज्यादयस्ते च कर्तरि ।

आदौ तव्यादयस्तेषां कृत्वास्ते भावकर्मणोः ॥ १७ ॥

अण्णाद्यः सोपपदास्ते च कालत्रये मताः ।

भूते कन्स्वादयो वर्तमाने शन्तृङ्गनाद्यः ॥ १८ ॥

उणाद्यः स्युर्बहुलं ये ते शास्त्रान्तरे स्थिताः ।

भविष्यतिस्वत्त्यमानक्रियार्थोपपदा मताः ॥ १९ ॥

धञलकारयुक्ताया भावे पुंस्त्रीनपुंसके ।

संज्ञायां प्रासवासादा ( ? ) वकर्तरि च कारके ॥ २० ॥

करणे चाधिकरणे ध्वादिरन्यत्र चेप्यते ।

ज्ञेयो धात्वर्थसम्बन्धे क्वाणंसन्तु ( ? ) विशेषणात् ॥ २१ ॥

कर्तान्यार्थोपदेशोपि ज्ञातापूज्यो मतः सत्ताम् ।

प्रकीर्णतन्त्रमित्येवं पादप्रकरणस्थितिः ॥ २२ ॥

यद्यप्यन्यानि कार्याणि पादिष्वेषु समासते ।

तथापीयन्ति बाहुल्याभिप्रायेणोदितानि हि ॥ २३ ॥

एवं शास्त्रमिदं सूत्रमात्रेण पठितं सदा ।

तदेति कापि सौभाग्यलक्ष्मीः किं नेति शृण्वताम् ॥ २४ ॥

नामः पादैः कारकस्य स्वरूपं  
द्वित्रैराख्यातस्थितैश्च क्रियायाः ।  
कान्तैश्चालोच्याभिधानं क्रमेण  
श्लोकाद्यर्थावेदने दत्तकर्णम् ॥ २५ ॥

श्रुत्वा साहित्यानि सूक्ष्माण्यथादौ  
ज्ञात्वा काव्याकृतवृत्तार्थशब्दान् ।  
स्वभागल्भ्याच्चेतिहासादि बुध्वा  
काव्याभ्यासे तिष्ठताच्छब्दयत्नः ॥ २६ ॥

बान्धेवी सा सर्वतो भाजमाना  
पात्रापात्रावेक्षणेन प्रसादान् ।  
कुर्वन्त्यन्तः कस्यचित् स्वाध्ययस्य (?)  
स्फीतिं सूनेयेतरस्याप्यशक्तिम् ॥ २७ ॥

.....\*

.....

.....पादप्रकरणस्थितिम् ।  
पठतां शास्त्रमाभाति करस्थं शार्वर्मणाम् ॥ ४९ ॥  
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॥ इति जोगराजविरचिता पादप्रकरणसङ्गतिः समाप्ता ॥

\* At this place a few unimportant stanzas are omitted.

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## ERRATA

- Page 1, line 8—*for* calculation *read* calculation.  
 Page 8, note 1—to the list add कौटिल्यः, and जलबलाक्षः.  
 Page 8, line 4—*for* commentrary *read* commentary.  
 Page 27, line 4—*for* early centuries *read* eighth century.  
 Page 29, line 9—*for* are *read* is.  
 Page 51, line 1—*for* abridgements *read* abridgments.  
 Page 60, line 3—*for* gra. *read* gram.  
 Page 65, line 1—*for* 1025 *read* 825.  
 Page 67, line 2—*for* 750 *read* 1250.  
 Page 73, note column 6, line 2—*for* धनकुण्डमाचार्य *read* प्रभाकर.  
 Page 100, line 6—*for* Dhancndra *read* Kshemendra.

\*. A few more misprints (especially regarding diacritical marks) have unfortunately crept in, but have not been here indicated.